Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Yunus

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الر تِلْكَ ءايَـتُ الْكِتَـبِ الْحَكِيمِ

10:1 Alif-Lam-Ra.

These are the verses of the Book (the Qur'an) Al-Hakim.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءامَنُواْ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ

10:2 Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.''

قَالَ الْكَفِرُونَ إِنَّ هَـذَا لَسَـحِرٌ مُّبِينٌ

(But) the disbelievers say: "This is indeed an evident sorcerer!''

Allah says;

الر...

Alif-Lam-Ra.

The isolated letters in the beginning of this Surah, as well as in others, have been previously discussed at the beginning of Surah **Al-Baqarah**.

Allah said:

... تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ (١)

These are the verses of the Book (the Qur'an) Al-Hakim.

This indicates that these are verses of the Qur'an, in which the wisdom of judgment is clear.

The Messenger cannot be but a Human Being

Allah rebukes the attitude of the disbelievers with the words;

أَكَانَ لِلنَّاسِ عَجَبًا ...

Is it a wonder for mankind...

They have always found it strange that Allah would send Messengers to them from among mankind.

Allah also tells us about other people from previous nations who said,

أَبَشَرٌ يَهْدُونَنَا

Shall mere men guide us? (64:6)

Hud and Salih said to their people:

أَوَ عَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ

Do you wonder that there has come to you a reminder from your Lord through a man from among you! (7:63)

Allah also told us what the disbelievers from Quraysh said:

أَجَعَلَ الاٌّلِهَةَ إِلَـهاً وَحِداً إِنَّ هَـذَا لَشَىْءٌ عُجَابٌ

Has he made the gods into one God Verily, this is a curious thing! (38:5)

Ad-Dahhak reported Ibn Abbas that he said:

"When Allah sent Muhammad as a Messenger, most of the Arabs denied him and his message and said: Allah is greater than sending a human Messenger like Muhammad.''

Ibn Abbas said, "So Allah revealed:

أَكَانَ لِلنَّاسِ عَجَبًا ...

Is it a wonder for mankind...''

... أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا...

that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe,

... أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ...

that they shall have with their Lord the rewards of their good deeds,

Scholars have differed over the meaning of the reward for the good deeds in this **Ayah**:

... وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ ...

and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.

Ali bin Abi Talhah reported that Ibn Abbas said about this **Ayah**,

"Eternal happiness has been written for them.''

Al-Awfi reported that Ibn Abbas said:

"It is the good reward for what they have done.''

Mujahid said:

"It is their good deeds -- their prayers, fasting, charity, and glorification.''

He then said,

"And Muhammad will intercede for them.''

Allah said:

... قَالَ الْكَافِرُونَ إِنَّ هَـذَا لَسَاحِرٌ مُّبِينٌ (٢)

(But) the disbelievers say: "This is indeed an evident sorcerer!''

This means that the disbelievers said this although Allah has sent a Messenger from among themselves to them, a man of their own race as a bearer of good news and as a warner. But they are the liars in saying that.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الاٌّمْرَ

10:3 "Surely, your Lord is Allah Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne, arranging the affair (of all things).

مَا مِن شَفِيعٍ إِلاَّ مِن بَعْدِ إِذْنِهِ

No intercessor (can plead with Him) except after He permits.

ذَلِكُمُ اللّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلاَ تَذَكَّرُونَ

That is Allah, your Lord; so worship Him (alone). Then, will you not remember!

Allah is the Creator Who arranges the Affairs of the Universe

Allah says;

إِنَّ رَبَّكُمُ اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ...

"Surely, your Lord is Allah Who created the heavens and the earth in six Days,

Allah tells us that He is the Lord of the entire existence. He tells us that He created the heavens and the earth in six days.

It was said:

"Like these days (meaning our worldly days).''

It was also said:

"Every day is like a thousand years of what we reckon.''

Later, this will be discussed further.

... ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ...

and then rose over (**Istawa**) the Throne.''

The Throne is the greatest of the creatures and is like a ceiling for them.

Allah's statement:

... يُدَبِّرُ الأمْرَ ...

arranging the affair (of all things).

means that He controls the affairs of the creatures.

لاَ يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى السَّمَـوَتِ وَلاَ فِى الاٌّرْضِ

Not even the weight of a speck of dust escapes His Knowledge in the heavens or in the earth. (34:3)

No affair distract' Him from other affairs. No matter troubles Him. The persistent requests of His creatures do not annoy Him. He governs big things as He governs small things everywhere, on the mountains, in the oceans, in populated areas, or in wastelands.

وَمَا مِن دَآبَّةٍ فِي الأٌّرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا

And no moving creature is there on earth but its provision is due from Allah. (11:6)

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ
الأٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

Ad-Darawardi narrated from Sa`d bin Ishaq bin Ka`b bin Ujrah that he said:

"When this **Ayah** was revealed, إِنَّ رَبَّكُمُ اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ (Surely, your Lord is Allah Who created the heavens and the earth), they met a great caravan whom they thought should be Arabs. They said to them: `Who are you?'

They replied: `We are Jinns. We left Al-Madinah because of this **Ayah**.'"

This was recorded by Ibn Abi Hatim.

Allah said:

... مَا مِن شَفِيعٍ إِلاَّ مِن بَعْدِ إِذْنِهِ ...

No intercessor (can plead with Him) except after He permits.

This is similar to what is in the following **Ayat**:

مَن ذَا الَّذِى يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ

Who is he that can intercede with Him except with His permission. (2:255)

and,

وَكَمْ مِّن مَّلَكٍ فِى السَّمَـوَتِ لاَ تُغْنِى شَفَـعَتُهُمْ شَيْئاً إِلاَّ مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَآءُ وَيَرْضَى

And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with. (53:26)

and;

وَلاَ تَنفَعُ الشَّفَـعَةُ عِندَهُ إِلاَّ لِمَنْ أَذِنَ لَهُ

Intercession with Him profits not except for him whom He permits. (34:23)

Allah then said:

... ذَلِكُمُ اللّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلاَ تَذَكَّرُونَ (٣)

That is Allah, your Lord; so worship Him (alone). Then, will you not remember!

meaning worship Him alone with no partners.

أَفَلاَ تَذَكَّرُونَ (Then will you not remember),

meaning "O idolators, you worship gods with Allah while you know that He alone is the Creator,''

as He said:

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

And if you ask them who created them, they will surely say: "Allah.'' (43:87)

قُلْ مَن رَّبُّ السَّمَوَتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلاَ تَتَّقُونَ

"Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne They will say: "Allah.''

Say: "Will you not then have **Taqwa**.'' (23:86-87)

Similar is mentioned in the **Ayah** before this **Ayah** and after it.

إِلَيْهِ مَرْجِعُكُمْ جَمِيعاً وَعْدَ اللَّهِ حَقًّا

10:4 To Him is the return of all of you. The promise of Allah is true.

إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِىَ الَّذِينَ ءامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ بِالْقِسْطِ

It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness.

وَالَّذِينَ كَفَرُواْ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُواْ يَكْفُرُونَ

But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

The Return of Everything is to Allah

Allah says;

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعْدَ اللّهِ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ...

To Him is the return of all of you. The promise of Allah is true. It is He Who begins the creation and then will repeat it,

Allah tells us that the return of the creatures on the Day of Resurrection is to Him. He will not leave anyone of them without bringing everyone into being as He brought them in the beginning. Then Allah states that He is going to bring all the creatures into being.

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him. (30:27)

... لِيَجْزِيَ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ بِالْقِسْطِ ...

that He may reward with justice those who believed and did deeds of righteousness.

meaning, the reward will be with justice and complete recompense.

... وَالَّذِينَ كَفَرُواْ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُواْ يَكْفُرُونَ (٤)

But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

meaning, because of their disbelief they will be punished on the Day of Resurrection by different forms of torment, such as fierce hot winds, boiling water, and the shadow of black smoke.

هَـذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ

وَءَاخَرُ مِن شَكْلِهِ أَزْوَجٌ

This is so! Then let them taste it; a boiling fluid and dirty wound discharges. And other (torments) of similar kind all together! (38: 57-58)

هَـذِهِ جَهَنَّمُ الَّتِى يُكَذِّبُ بِهَا الْمُجْرِمُونَ

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ

This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water! (55:43-44)

هُوَ الَّذِى جَعَلَ الشَّمْسَ ضِيَآءً وَالْقَمَرَ نُوراً وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُواْ عَدَدَ السِّنِينَ وَالْحِسَابَ

10:5 It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning.

مَا خَلَقَ اللَّهُ ذَلِكَ إِلاَّ بِالْحَقِّ

Allah did not create this but in truth.

يُفَصِّلُ الآيَـتِ لِقَوْمٍ يَعْلَمُونَ

He explains the Ayat in detail for people who have knowledge.

إِنَّ فِى اخْتِلَـفِ الَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِى السَّمَـوَتِ وَالاٌّرْضِ لآيَـتٍ لِّقَوْمٍ يَتَّقُونَ

10:6 Verily, in the alternation of the night and the day and in all that Allah has created in the heavens and the earth are Ayat for those who have Taqwa.

Everything is a Witness to the Power of Allah

Allah tells;

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاء وَالْقَمَرَ نُورًا ...

It is He Who made the sun a shining thing and the moon as a light,

Allah tells us about the signs He created that are indicative of His complete power and great might. He made the rays that come forth from the bright sun as the source of light, and made the beams that come forth from the moon as light. He made them of two different natures so they would not be confused with one another. Allah made the dominion of the sun in the daytime and the moon in the night. He ordained phases for the moon, where it starts small then its light increases until it completes a full moon. Then it begins to decrease until it returns to its first phase at the conclusion of the month.

Allah said:

وَالْقَمَرَ قَدَّرْنَـهُ مَنَازِلَ حَتَّى عَادَ كَالعُرجُونِ الْقَدِيمِ

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:39-40)

And He said:

وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً

And the sun and the moon for counting. (6:96)

And in this **Ayah** He said:

... وَقَدَّرَهُ ...

and measured,

that is the moon,

Allah said:

...وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ السِّنِينَ وَالْحِسَابَ ...

And measured out for it stages that you might know the number of years and the reckoning.

The days are revealed by the action of the sun, and the months and the years by the moon.

Allah then stated

... مَا خَلَقَ اللّهُ ذَلِكَ إِلاَّ بِالْحَقِّ ..

Allah did not create this but in truth.

He didn't create that for amusement but with great wisdom and perfect reasoning.

With a similar meaning, Allah said:

وَمَا خَلَقْنَا السَّمَآءَ وَالاٌّرْضَ وَمَا بَيْنَهُمَا بَـطِلاً ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا۟ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ النَّارِ

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire! (38:27)

He also said:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـكُمْ عَبَثاً وَأَنَّكُمْ إِلَيْنَا لاَ تُرْجَعُونَ

فَتَعَـلَى اللَّهُ الْمَلِكُ الْحَقُّ لاَ إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us!''

So Exalted be Allah, the True King: None has the right to be worshipped but He, the Lord of the Supreme Throne! (23:115-116)

Allah said:

.... يُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ (٥)

He explains the **Ayat** in detail for people who have knowledge.

In other words, He explained the signs and proofs for people who know.

Allah further stated:

إِنَّ فِي اخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ ...

Verily, in the alternation of the night and the day,

The day and the night alternate, when one arrives, the other goes, and so on, with no errors.

This is similar to the meaning indicated in the following **Ayat**:

يُغْشِى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He brings the night as a cover over the day, seeking it rapidly....

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ

It is not for the sun to overtake the moon. (36:40)

فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَناً

(He is the) Cleaver of the daybreak. He has appointed the night for resting. (6:96)

Allah continued:

... وَمَا خَلَقَ اللّهُ فِي السَّمَاوَاتِ وَالأَرْضِ ...

and in all that Allah has created in the heavens and the earth,

meaning the signs that indicate His greatness.

This is similar to Allah's statements:

وَكَأَيِّن مِّن ءَايَةٍ فِى السَّمَـوَتِ وَالاٌّرْضِ

And how many a sign in the heavens and the earth... (12:105)

قُلِ انظُرُواْ مَاذَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَمَا تُغْنِى الاٌّيَـتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ

"Say: "Behold all that is in the heavens and the earth,'' but neither Ayat nor warners benefit those who believe not. (10:101)

أَفَلَمْ يَرَوْاْ إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَآءِ وَالاٌّرْضِ

See they not what is before them and what is behind them, of the heaven and the earth. (34:9)

إِنَّ فِى خَلْقِ السَّمَـوَتِ وَالاٌّرْضِ وَاخْتِلَـفِ الَّيْلِ وَالنَّهَارِ لاّيَـتٍ لاٌّوْلِى الاٌّلْبَـبِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (3:190)

means intelligent men.

Allah said here,

... لآيَاتٍ لِّقَوْمٍ يَتَّقُونَ (٦)

Ayat for those who have **Taqwa**.

meaning fear Allah's punishment, wrath and torment.

إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَـٰتِنَا غَـٰفِلُونَ

10:7 Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayat,

أُو۟لَـٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ

10:8 Those, their abode will be the Fire, because of what they used to earn.

The Abode of Those Who deny the Hour is Hell-Fire

Allah says;

إِنَّ الَّذِينَ لاَ يَرْجُونَ لِقَاءنَا وَرَضُواْ بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّواْ بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ (٧)

أُوْلَـئِكَ مَأْوَاهُمُ النُّارُ بِمَا كَانُواْ يَكْسِبُونَ (٨)

Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our **Ayat**, those, their abode will be the Fire, because of what they used to earn.

Allah describes the state of the wretched who disbelieved in the meeting with Allah on the Day of Resurrection and did not look forward to it, who were well-pleased with the life of this world and at rest in it.

Al-Hasan said:

"They adorned it and praised it until they were well pleased with it. Whereas they were heedless of Allah's signs in the universe, they did not contemplate them. They were also heedless of Allah's Laws, for they didn't abide by them. Their

abode on the Day of Return is Fire, a reward for what they have earned in their worldly life from among their sins and crimes. That is beside their disbelief in Allah, His Messenger and the Last Day.''

إِنَّ الَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّـلِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ

10:9 Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith;

تَجْرِى مِن تَحْتِهِمُ الاٌّنْهَـرُ فِي جَنَّـتِ النَّعِيمِ

under them will flow rivers in the Gardens of delight (Paradise).

دَعْوَهُمْ فِيهَا سُبْحَـنَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلاَمٌ

10:10 Their way of request therein will be: "Glory to You, O Allah!'' and "Salam'' (peace, safety from evil) will be their greetings therein!

وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

And the close of their request will be: "All praise is due to Allah, the Lord of all that exists.''

The Good Reward is for the People of Faith and Good Deeds

Allah says

إِنَّ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِن تَحْتِهِمُ الأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ (٩)

Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the Gardens of delight (Paradise).

In these two **Ayat**, Allah promises the happy blessings for those who believed in Allah and His Messengers. And for those that have complied with what they were commanded to follow.

The promise is that He will guide them because of their faith, or it may mean through their faith. As to the first interpretation, the meaning is that Allah will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world.

The other meaning is that their faith will assist them on the Day of Resurrection as Mujahid said: يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ (Their Lord will guide them through their faith),

> meaning "Their faith will be a light in which they will walk.''

Allah says

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلاَمٌ ...

Their way of request therein will be: "Glory to You, O Allah!'' And **Salam** (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allah, the Lord of all that exists.''

> meaning this is the condition of the people of Paradise.
>
> This is similar to what is found in the following **Ayat**:
>
> تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَـمٌ
>
> Their greeting on the Day they shall meet Him will be "**Salam** (Peace)!'' (33:44)
>
> لاَ يَسْمَعُونَ فِيهَا لَغْواً وَلاَ تَأْثِيماً
>
> إِلاَّ قِيلاً سَلَـماً سَلَـماً
>
> No **Laghw** (dirty, false, evil vain talk) will they hear therein, nor any sinful speech.

But only the saying of: **Salam**! **Salam**!'' (56:25-26)

سَلاَمٌ قَوْلاً مِّن رَّبٍّ رَّحِيمٍ

(It will be said to them): "**Salam**'' -- a Word from the Lord, Most Merciful. (36:58)

وَالمَلَـئِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِّن كُلِّ بَابٍسَلَـمٌ عَلَيْكُمُ

And angels shall enter unto them from every gate (saying): "**Salamun `Alaykum** (peace be upon you)!'' (13:23-24)

In Allah's statement,

... وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ (١٠)

And the close of their request will be: All praise is due to Allah, the Lord of all that exists.''

There is an indication that Allah Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and the duration of His creation. He also praised Himself in the beginning of His Book and the beginning of its revelation.

Allah said:

الْحَمْدُ لِلَّهِ الَّذِى أَنْزَلَ عَلَى عَبْدِهِ الْكِتَـبَ

All the praises and thanks be to Allah, Who has sent down to His servant the Book (the Qur'an). (18:1)

الْحَمْدُ للَّهِ الَّذِى خَلَقَ السَّمَـوَتِ وَالأٌّرْضَ

All praise is due to Allah, Who (alone) created the heavens and the earth, (6:1)

and many other citations with this meaning.

The **Ayah** also indicates that Allah is the Praised One in this world and in the Hereafter and in all situations.

In a **Hadith** recorded by Muslim:

إِنَّ أَهْلَ الْجَنَّةِ يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفَس

The people of Paradise will be inspired to glorify Allah and praise Him as they instinctively breath.

This will be their nature because of the increasing bounties of Allah upon them. These bounties are repeated and brought back again and increased with no limit or termination. So praise be to Allah for there is no God but He and no Lord save He.

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا فِى طُغْيَانِهِمْ يَعْمَهُونَ

10:11 And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.

Allah does not respond to the Requests for Evil like He does with the Requests for Good

Allah tells;

وَلَوْ يُعَجِّلُ اللّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ الَّذِينَ لاَ يَرْجُونَ لِقَاءنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ (١١)

And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting

with Us, in their trespasses, wandering blindly in distraction.

Allah tells us about His Forbearance and Benevolence with His servants. He does not respond to them when they pray with evil intentions against themselves, their wealth or their children during times of grief or anger. He knows that they do not truly intend evil for themselves so He doesn't respond to them. This is in reality kindness and mercy. On the other hand, He responds to them when they pray for themselves, wealth and money, with good, blessing and growth.

Allah has said,

وَلَوْ يُعَجِّلُ اللّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ ...

And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined.

> This means that if He had responded to all of their evil requests, He would have destroyed them. However, people should avoid praying for evil as much as they can.

Abu Bakr Al-Bazzar recorded in his **Musnad** that Jabir said,

> "Allah's Messenger said:
>
> لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، لَا تَدْعُوا عَلَى أَوْلَادِكُمْ، لَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُوَافِقُوا مِنَ اللهِ سَاعَةً فِيهَا إِجَابَةٌ فَيَسْتَجِيبَ لَكُم
>
> Do not pray against yourselves, do not pray against your children, do not pray against your wealth, for your prayer may coincide with a time of response from Allah and Allah will respond to you."
>
> This **Hadith** was also recorded by Abu Dawud.
>
> This is similar to what is understood from the following **Ayah**:

وَيَدْعُ الإِنْسَـنُ بِالشَّرِّ دُعَآءَهُ بِالْخَيْرِ

> And man invokes (Allah) for evil as he invokes (Allah) for good. (17:11)

In regard to the interpretation of this **Ayah**, وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ (And were Allah to hasten for mankind the evil as He hastens for them the good), Mujahid said:

> "It is the man saying to his son or money when he is angry, `O Allah don't bless him (or it) and curse him (or it).' Should Allah respond to this man in this request as He responds to him with good, He would destroy them.''

وَإِذَا مَسَّ الإِنسَـنَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَى ضُرٍّ مَّسَّهُ

10:12 And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!

كَذلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُواْ يَعْمَلُونَ

Thus it is made fair seeming to the wasteful that which they used to do.

Man remembers Allah at Times of Adversity and forgets Him at Times of Prosperity

Allah says;

وَإِذَا مَسَّ الإِنسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ ...

> And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him,

Allah tells us about man and how he becomes annoyed and worried when he is touched with distress.

وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ

but when evil touches him, then he has recourse to long supplications. (41:51)

`Long supplications' also means many supplications.

When man suffers adversity he becomes worried and anxious. So he supplicates more. He prays to Allah to lift and remove the adversity. He prays while standing, sitting or laying down. When Allah removes his adversity and lifts his distress, he turns away and becomes arrogant. He goes on as if nothing were wrong with him before.

... مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرٍّ مَّسَّهُ ...

He passes on as if he had never invoked Us for a harm that touched him!

Allah then criticized and condemned those who have these qualities or act this way, so He said:

... كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُواْ يَعْمَلُونَ (١٢)

Thus it is made fair seeming to the wasteful that which they used to do.

But those on whom Allah has bestowed good guidance and support are an exception.

إِلاَّ الَّذِينَ صَبَرُواْ وَعَمِلُواْ الصَّـلِحَاتِ

Except those who have patience believe and do righteous good deeds. (11:11)

The Prophet said:

عَجَبًا (لِأَمْرِ) الْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ

- إِنْ أَصَابَتْهُ ضَرَّاءُ فَصَبَرَ كَانَ خَيْرًا لَهُ،
- وَإِنْ أَصَابَتْهُ سَرَّاءُ فَشَكَرَ كَانَ خَيْرًا لَهُ،

How wonderful is the case of a believer; there is good for him in everything and this is not the case with anyone except a believer.

- If prosperity attends him, he expresses gratitude to Allah, and that is good for him.
- And if adversity befalls him, he endures it patiently and that is also good for him.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ وَجَآءَتْهُمْ رُسُلُهُم بِالْبَيِّنَـتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

10:13 And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.

ثُمَّ جَعَلْنَـكُمْ خَلَـئِفَ فِى الأَرْضِ مِن بَعْدِهِم لِنَنظُرَ كَيْفَ تَعْمَلُونَ

10:14 Then We made you successors after them, generations after generations in the land, that We might see how you would work.

The Admonition held in the Destruction of the Previous Generations

Allah tells;

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ وَجَاءتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ (١٣)

ثُمَّ جَعَلْنَاكُمْ خَلاَئِفَ فِي الأَرْضِ مِن بَعْدِهِم لِنَنظُرَ كَيْفَ تَعْمَلُونَ (١٤)

And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.

Then We made you successors after them, generations after generations in the land, that We might see how you would work.

> Allah tells us about what happened to past generations when they belied the Messengers and the clear signs and proofs the latter brought to them. Allah then made this nation successor after them. He sent to them a Messenger to test their obedience to Him and following His Messenger.

Muslim recorded that Abu Nadrah reported from Abu Sa`id that he said:

> "Allah's Messenger said:
>
> إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا، فَنَاظِرٌ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاء
>
> The world is indeed sweet and green; and verily Allah is going to install you generations after generations in it in order to see how you act. So safeguard yourselves against the world and avoid (the trial caused by) women. For the first trial of the Children of Israel was due to women."

Ibn Jarir reported from Abdur-Rahman from Ibn Abi Layla that;

> Awf bin Malik said to Abu Bakr: "In a dream, I saw a rope hanging from the sky and Allah's Messenger was being raised. The rope was suspended again and Abu Bakr was raised. Then people were given different measurements around the **Minbar**, and Umar was favored with three forearm measurements.''

Umar said: "Keep your dream away from us, we have no need for it.''

When Umar succeeded, he called for Awf and said to him, "Tell me about your dream''

Awf said: "Do you need to hear about my dream now! Did you not scold me before!''

He then said, "Woe unto you! I hated for you to announce it to the successor of Allah's Messenger himself.''

So Awf related his dream until he got to the three forearms, he said: "One that he was **Khalifah**, second he did not -- for the sake of Allah -- fear the blame of blamers, and third he was a martyr.''

Allah said:

ثُمَّ جَعَلْنَاكُمْ خَلاَئِفَ فِي الأَرْضِ مِن بَعْدِهِم لِنَنظُرَ كَيْفَ تَعْمَلُونَ

Then We made you successors after them, generations after generations in the land, that We might see how you would work.

Then he said: "Son of the mother of Umar, you have been appointed as **Khalifah**, so look at what you will do! About not fearing the blame of blamers, that is Allah's will.

About becoming a martyr, how can Umar reach that when the Muslims are in support of him!''

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا ائْتِ بِقُرْءَانٍ غَيْرِ هَـذَآ أَوْ بَدِّلْهُ

10:15 And when Our clear Ayat are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'an other than this, or change it.''

قُلْ مَا يَكُونُ لِى أَنْ أُبَدِّلَهُ مِن تِلْقَآءِ نَفْسِى إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَىَّ

Say: "It is not for me to change it on my own accord; I only follow that which is revealed unto me.

إِنِّى أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ

Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.''

قُل لَّوْ شَآءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلاَ أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُراً مِّن قَبْلِهِ أَفَلاَ تَعْقِلُونَ

10:16 Say: "If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed among you a lifetime before this. Have you then no sense!''

Obstinance of the Chiefs of the Quraysh

Allah tells;

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لاَ يَرْجُونَ لِقَاءنَا ائْتِ بِقُرْآنٍ غَيْرِ هَـذَا أَوْ بَدِّلْهُ ...

And when Our clear **Ayat** are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'an other than this, or change it.''

Allah tells us about the obstinance of the disbelievers of the Quraysh, who were opposed to the message and denied Allah. When the Messenger read to them from the Book of Allah and His clear evidence they said to him: "Bring a Qur'an other than this.'' They wanted the Prophet to take back this Book and bring them another

book of a different style or change it to a different form. So Allah said to His Prophet:

... قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِن تِلْقَاء نَفْسِي ...

Say: "It is not for me to change it on my own accord;

This means that it is not up to me to do such a thing. I am but a servant who receives commands. I am a Messenger conveying from Allah.

... إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (١٥)

I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.

The Evidence of the Truthfulness of the Qur'an

Muhammad (peace be upon him) then argued with supporting evidence to the truthfulness of what he had brought them:

Allah tells;

قُل لَّوْ شَاء اللّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلاَ أَدْرَاكُم بِهِ ...

Say: "If Allah had so willed, I should not have recited it to you nor would He have made it known to you...''

This indicates that he brought this only with the permission and will of Allah for him to do so. The proof of this was that he had not fabricated it himself and that they were incapable of refuting it, and that they should be fully aware of his truthfulness and honesty since he grew up among them, until Allah sent the Message to him.

The Prophet was never criticized for anything or held in contempt. So he said,

... فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلاَ تَعْقِلُونَ (١٦)

Verily, I have stayed among you a lifetime before this. Have you then no sense!

Which meant "don't you have brains with which you may distinguish the truth from falsehood!''

When Heraclius, the Roman king, asked Abu Sufyan and those who were in his company about the Prophet,

he said: "Have you ever accused him of telling lies before his claim?''

Abu Sufyan replied: "No.''

Abu Sufyan was then the head of the disbelievers and the leader of the idolators, but he still admitted the truth. This is a clear and irrefutable testimony since it came from the enemy.

Heraclius then said: "I wondered how a person who does not tell a lie about others could ever tell a lie about Allah.''

Jafar bin Abu Talib said to An-Najashi, the king of Ethiopia: "Allah has sent to us a Messenger that we know his truthfulness, ancestral lineage, and honesty. He stayed among us before the Prophethood for forty years.''

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَـتِهِ

10:17 So who does more wrong than he who forges a lie against Allah or denies His Ayat!

إِنَّهُ لاَ يُفْلِحُ الْمُجْرِمُونَ

Surely, the criminals will never be successful!

Allah says;

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لاَ يُفْلِحُ الْمُجْرِمُونَ (١٧)

So who does more wrong than he who forges a lie against Allah or denies His **Ayat**! Surely, the criminals will never be successful!

Allah says that no one is more wrong, unjust and arrogant than he who invented a lie against Allah, forged claims about Allah, or claimed that Allah has sent a message to him but his claim was not true.

No one is more of a criminal or has committed greater wrong than such a person. Liars cannot be confused with Prophets. Anyone who claims such a thing, whether lying or telling the truth, will necessarily be supported by Allah with proofs and signs of his falsehood or truthfulness. The difference between Muhammad and Musaylamah the liar, was clearer to those who met both of them than the difference between forenoon and midnight when it is extremely dark. Those who are clear-sighted can distinguish via signs and proofs between the truthfulness of Muhammad and the falsehood of Musaylamah the liar!

Sajah and Al-Aswad Al-`Ansi. Abdullah bin Salam said:

> "When Allah's Messenger arrived at Al-Madinah, people were scared away and I was one of them. But when I saw him, I realized that his face could never be the face of a liar.
>
> The first thing I heard from him was his statement:
>
> يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامُ،تَدْخُلُوا الْجَنَّةَ بِسَلَام
>
> O people, spread the greetings of peace, feed others, be dutiful to your relatives and offer prayers in the night when others are asleep so that you will enter Paradise in peace.''

When Dimam bin Tha`labah came to Allah's Messenger and asked him in the presence of his people -- Banu Sa`d bin Bakr:

> "Who raised this heaven?''
>
> He replied, (Allah).
>
> He asked: "And who erected these mountains?''

He replied, (Allah).

He asked: "Who spread out this earth?''

He replied, (Allah).

Then he asked: "I ask you in the name of the One, Who raised the heavens, erected the mountains, and spread out this earth, has Allah sent you as a Messenger to all mankind''

He said, اَللَّهُمَّ نَعَم (By Allah, Yes)!

Then Dimam asked him about **Salah**, **Zakah**, **Hajj** and fasting. With every question he swore by Allah and with every response the Prophet swore also.

Dimam then said: "You indeed are telling the truth. By the One Who sent you with the truth I will not increase or decrease from what you have told me.''

This man was content with the few responses of the Prophet. He was convinced of the Prophet's truthfulness by the signs that he saw and witnessed.

It was narrated that;

Amr bin Al-`As went to Musaylamah. Amr was not a Muslim at that time and he was a friend of Musaylamah. Musaylamah said: "Woe unto you `Amr. What was revealed unto your friend -- meaning Allah's Messenger -- during this period''

Amr replied: "I heard his companions reading a short but great **Surah**.''

He asked, "And what was that''

He recited:

وَالْعَصْرِ

إِنَّ الإِنسَـنَ لَفِى خُسْرٍ

By **Al-`Asr** (the time). Verily, man is in loss. (103:1-2) until the end of the **Surah**.

Musaylamah thought for a while and then said: "Something similar to that was also revealed to me.''

Amr asked: "And what is it?''

He then recited: "O Wabr, O Wabr! You are only two ears and a breast. The rest of you is hollow.' What do you think, Amr?''

Amr then said: "By Allah, you know that I know that you are a liar.''

This was a statement made by an idolator in judgment of Musaylamah. He knew Muhammad and his truthfulness. He also knew Musaylamah and his tendency toward falsehood and lying. People who think and have insight know even better.

Allah said:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً أَوْ قَالَ أُوْحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ اللَّهُ

And who does more aggression and wrong than he who invents a lie against Allah or rejects His Ayat. (6:21)

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لاَ يُفْلِحُ الْمُجْرِمُونَ

So who does more wrong than he who forges a lie against Allah or denies His **Ayat** Surely, the criminals will never be successful!

No one is more unjust than he who belies the truth which the Messengers have brought supported with evidence and proof.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لاَ يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ وَيَقُولُونَ هَـؤُلاءِ شُفَعَـؤُنَا عِندَ اللَّهِ

10:18 And they worship besides Allah things that harm them not, nor profit them, and they say: "These are our intercessors with Allah.''

قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لاَ يَعْلَمُ فِى السَّمَـوَتِ وَلاَ فِى الاٌّرْضِ

Say: "Do you inform Allah of that which He knows not in the heavens and on the earth!''

سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Glorified and Exalted is He above all that which they associate as partners (with Him)!

وَمَا كَانَ النَّاسُ إِلاَّ أُمَّةً وَاحِدَةً فَاخْتَلَفُواْ وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ

10:19 Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.

What do the Idolators believe about Their Gods

Allah says;

وَيَعْبُدُونَ مِن دُونِ اللّهِ مَا لاَ يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ وَيَقُولُونَ هَـؤُلاء شُفَعَاؤُنَا عِندَ اللّهِ ...

And they worship besides Allah things that harm them not, nor profit them, and they say: "These are our intercessors with Allah.''

Allah reproaches the idolators that worshipped others beside Allah, thinking that those gods would intercede for them before Allah. Allah states that these gods do not harm or benefit. They don't have any authority over anything, nor do they own anything. These gods can never do what the idolators had claimed about them.

That is why Allah said:

... قُلْ أَتُنَبِّئُونَ اللّهَ بِمَا لاَ يَعْلَمُ فِي السَّمَاوَاتِ وَلاَ فِي الأَرْضِ ...

Say: `Do you inform Allah of that which He knows not in the heavens and on the earth!'

Ibn Jarir said:

"This means, `Are you telling Allah about what may not happen in the heavens and earth.'

Allah then announced that His Glorious Self is far above their **Shirk** and **Kufr** by saying:

... سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (١٨)

Glorified and Exalted is He above all that which they associate as partners (with Him)!

Shirk is New

Allah tells;

وَمَا كَانَ النَّاسُ إِلاَّ أُمَّةً وَاحِدَةً فَاخْتَلَفُواْ وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ (١٩)

Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.

Allah then tells us that **Shirk** was new among mankind. It was not in existence in the beginning. He tells us that people were believers in one religion and that religion was Islam.

Ibn Abbas said:

> "There were ten centuries between Adam and Nuh. They were all on Islam. Then differences among people took place. They worshipped idols and rivals. So Allah sent extensive evidence and irrefutable proof with His Messengers.''
>
> لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَى مَنْ حَىَّ عَن بَيِّنَةٍ
>
> So that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live might live after a clear evidence. (8:42)

Allah's statement:

... وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ ...

And had not it been for a Word that went forth before from your Lord...

> means that if Allah had not decreed He would not punish anyone until the evidence is established against them. And also that if He had not given creatures a respite until a defined term had passed, He would have judged among them in what they disputed. Then He would have caused the believers to be happy and delighted and the disbelievers to be miserable and wretched.

وَيَقُولُونَ لَوْلاَ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِ

10:20 And they say: "How is it that not a sign is sent down on him from his Lord!''

فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُواْ إِنِّى مَعَكُمْ مِّنَ الْمُنتَظِرِينَ

Say: "The Unseen belongs only to Allah, so wait you, verily, I am with you among those who wait.''

The Idolators requested a Miracle

Allah tells;

وَيَقُولُونَ لَوْلاَ أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ...

And they say: "How is it that not a sign is sent down on him from his Lord!''

These stubborn, lying disbelievers said, "Why would not a sign be revealed to Muhammad from his Lord.''

They meant a sign such as given to Salih. Allah sent the she-camel to **Thamud**.

They wanted Allah to change the mount of As-Safa into gold or remove the mountains of Makkah and replace them with gardens and rivers. Allah is capable of doing all of that, but He is All-Wise in His actions and statements.

Allah said:

تَبَارَكَ الَّذِى إِن شَآءَ جَعَلَ لَكَ خَيْراً مِّن ذلِكَ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ وَيَجْعَل لَّكَ قُصُوراً

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيراً

Blessed be He Who, if He wills, will assign you better than (all) that -- Gardens under which rivers flow (Paradise) and will assign you palaces (in Paradise). Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire. (25:10-11)

He also said:

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِالاٌّيَـتِ إِلاَّ أَن كَذَّبَ بِهَا الاٌّوَّلُونَ

And nothing stops Us from sending the Ayat but that the people of old denied them. (17:59)

Allah's way of dealing with His creatures is that He would give to them if they asked things from

Him. But if they then didn't believe He would expedite punishment for them.

When Allah's Messenger was given the choice of Allah giving the people what they requested but if they didn't believe they would be punished, or that their request would not be answered immediately, Allah's Messenger chose the latter.

Allah guided His Prophet to answer their question by saying:

... فَقُلْ إِنَّمَا الْغَيْبُ لِلّهِ ...

Say: "The Unseen belongs only to Allah...''

This **Ayah** means that the matter in its entirety is for Allah. He is well aware of the outcome of all matters.

... فَانْتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ (٢٠)

"...so wait you, verily, I am with you among those who wait.''

If you would not believe unless you witness that which you asked for, then wait for Allah's judgement for me, as well as for yourselves.

Nonetheless, they had witnessed some of the signs and miracles of the Prophet, which were even greater than what they had asked for.

- In their presence, the Prophet pointed to the moon when it was full and it split into two parts, one part behind the mountain and the other before them.

If they were seeking the guidance and firm knowledge by asking for signs, Allah would have known that and would have granted them what had been requested. But Allah knew that it was their obstinacy that was behind their request. Therefore Allah left them to suffer in their suspicion and doubt. Allah knew that none of them would believe.

This is similar to Allah's statements:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ
وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ

Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them. (10:96-97)

and;

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلَـئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلاً مَّا كَانُواْ لِيُؤْمِنُواْ إِلاَّ أَن يَشَآءَ اللَّهُ

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed. (6:111)

This was in addition to their arrogance. As Allah said in another **Ayah**:

وَلَوْ فَتَحْنَا عَلَيْهِم بَاباً مِّنَ السَّمَاءِ

And even if We opened to them a gate from the heaven. (15:14)

And He said:

وَإِن يَرَوْاْ كِسْفاً مِّنَ السَّمَآءِ سَـقِطاً

And if they were to see a piece of the heaven falling down. (52:44)

He also said:

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَـباً فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُواْ إِنْ هَـذَآ إِلاَّ سِحْرٌ مُّبِينٌ

And even if We had sent down unto you (O Muhammad) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: `This is nothing but obvious magic!' (6:7)

Such people don't deserve to have their requests answered, for there is no benefit in answering

them. These people are obstinate and stubborn as a result of their corruption and immorality. Therefore Allah told His Messenger to say:

فَانْتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ

So wait you, verily, I am with you among those who wait.

وَإِذَآ أَذَقْنَا النَّاسَ رَحْمَةً مِّن بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُمْ مَّكْرٌ فِى ءَايَـتِنَا

10:21 And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our Ayat!

قُلِ اللَّهُ أَسْرَعُ مَكْرًا

Say: "Allah is more swift in planning!''

إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ

Certainly, Our messengers (angels) record all of that which you plot.

هُوَ الَّذِى يُسَيِّرُكُمْ فِى الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنتُمْ فِى الْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُواْ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّواْ أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُاْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

10:22 He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allah, making their faith pure for Him (alone), (saying):

لَئِنْ أَنْجَيْتَنَا مِنْ هَـذِهِ لَنَكُونَنَّ مِنَ الشَّـكِرِينَ

"If You (Allah) deliver us from this, we shall truly, be of the grateful.''

فَلَمَّآ أَنجَاهُمْ إِذَا هُمْ يَبْغُونَ فِى الاٌّرْضِ بِغَيْرِ الْحَقِّ

10:23 But when He delivers them, behold! They rebel (disobey Allah) in the earth wrongfully.

يأَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنفُسِكُمْ مَّتَاعَ الْحَيَوةِ الدُّنْيَا ثُمَّ إِلَينَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

O mankind! Your rebellion is only against yourselves, -- a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.

Man changes when He receives Mercy after Times of Distress

Allah tells;

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّن بَعْدِ ضَرَّاء مَسَّتْهُمْ ...

And when We let mankind taste mercy after some adversity has afflicted them,

Allah tells us that when He makes men feel His mercy after being afflicted with distress,

... إِذَا لَهُم مَّكْرٌ فِي آيَاتِنَا ...

behold! They take to plotting against Our **Ayat**.

The coming of mercy after distress is like the coming of ease after hardship, fertility after aridity, and rain after drought.

Mujahid said that;

man's attitude indicates a mockery and belying of blessings.

The meaning here is similar to Allah's statement:

وَإِذَا مَسَّ الإِنسَـنَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَآئِمًا

> And when harm touches man, he invokes Us, lying on his side, or sitting or standing. (10:12)

Al-Bukhari recorded that;

> Allah's Messenger led the **Subh** (Dawn) prayer after it had rained during the night, then he said:
>
> «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمُ اللَّيْلَةَ ؟
>
> Do you know what your Lord has said last night?
>
> They replied, "Allah and His Messenger know better.''
>
> He said:
>
> قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ،
>
> فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ فَذَاكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَذَاكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَب
>
> Allah said; "This morning, some of My servants have become believers and some disbelievers in Me.
>
> He who said: `We have had this rainfall due to the grace and mercy of Allah' is a believer in Me and a disbeliever in the stars. And he who said `we have had this rainfall due to the rising of such and such star' is a disbeliever in Me and a believer in the stars.

The **Ayah**:

... قُلِ اللّهُ أَسْرَعُ مَكْرًا ...

Say: "Allah is more swift in planning!''

> means that Allah is more capable of gradually seizing them with punishment, while granting

them concession of a delay until the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly.

... إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ (٢١)

Certainly, Our messengers (angels) record all of that which you plot.

The noble writers (meaning the angels who write the deeds) will write everything that they do and keep count of their deeds. Then they will present it before the All-Knowing of the seen and unseen worlds. The Lord will then reward them for the significant deeds and even the seemingly insignificant that may be as tiny as a spot on a date pit.

Allah further states:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ...

He it is Who enables you to travel through land and sea...

which means that He preserves you and maintains you with His care and watching.

... حَتَّى إِذَا كُنتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُواْ بِهَا ...

Till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein...

meaning smoothly and calmly;

... جَاءتْهَا ...

then comes (these ships),

... رِيحٌ عَاصِفٌ ...

a stormy wind,

... وَجَاءهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ ...

and the waves come to them from all sides,

... وَظَنُّوا۟ أَنَّهُمْ أُحِيطَ بِهِمْ ...

and they think that they are encircled therein,

meaning that are going to be destroyed.

... دَعَوُا۟ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ...

Then they invoke Allah, making their faith pure for Him (alone),

meaning that in this situation they would not invoke an idol or statue besides Allah. They would single Him out alone for their supplications and prayers.

This is similar to Allah's statement:

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ
فَلَمَّا نَجَّـكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الإِنْسَـنُ كَفُورًا

And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful. (17:67)

And in this **Surah**, He says:

... دَعَوُا۟ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَـذِهِ ...

They invoke Allah, making their faith pure for Him (saying): "If You (Allah) deliver us from this (situation).''

... لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (٢٢)

"We shall truly, be of the grateful.''

This means that we will not ascribe others as partners with You. We will later worship You alone as we are praying to You here and now.

Allah states;

فَلَمَّا أَنجَاهُمْ ...

But when He delivers them,

from that distress,

... إِذَا هُمْ يَبْغُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ ...

behold! They rebel (disobey Allah) in the earth wrongfully...

meaning: they returned as if they had never experienced any difficulties and had never promised Him anything.

So Allah said:

كَأَن لَّمْ يَدْعُنَآ إِلَى ضُرٍّ مَّسَّهُ

He passes on as if he had never invoked Us for a harm that touched him! (10:12)

Allah then said:

... يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنفُسِكُم ...

O mankind! Your rebellion (disobedience to Allah) is only against yourselves,

it is you yourselves that will taste the evil consequence of this transgression. You will not harm anyone else with it, as comes in the **Hadith**,

مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجِّلَ اللهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ اللهُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِم

There is no sin that is more worthy that Allah hasten punishment for in this world -- on top of the punishment that Allah has in store for it in the Hereafter -- than oppression and cutting the ties of the womb.

Allah's statement:

... مَّتَاعَ الْحَيَاةِ الدُّنْيَا ...

a brief enjoyment of this worldly life...

means that you only have a short enjoyment in this low and abased worldly life.

... ثُمَّ إِلَينَا مَرْجِعُكُمْ ...

then (in the end) unto Us is your return...

meaning your goal and final destination.

... فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٢٣)

and We shall inform you of that which you used to do.

and We shall inform you of all your deeds. Then we shall recompense you for them.

So let him who finds good (in his record) praise Allah, and let him who finds other than that blame no one but himself.

إِنَّمَا مَثَلُ الْحَيَوةِ الدُّنْيَا كَمَآءٍ أَنزَلْنَاهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالأَنْعَمُ

10:24 Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat:

حَتَّى إِذَآ أَخَذَتِ الأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَادِرُونَ عَلَيْهَآ أَتَاهَآ أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالأَمْسِ

until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday!

كَذلِكَ نُفَصِّلُ الآيَـتِ لِقَوْمٍ يَتَفَكَّرُونَ

Thus do We explain the Ayat in detail for the people who reflect.

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلاَمِ وَيَهْدِى مَن يَشَآءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

10:25 Allah calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.

The Parable of this Life

Allah says;

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاء أَنزَلْنَاهُ مِنَ السَّمَاء فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالأَنْعَامُ ...

Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat:

Allah the Almighty has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allah brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods. Some other kinds are food for cattle such as clover plants (i.e. green fodder for the cattle) and herbage etc.

... حَتَّىَ إِذَا أَخَذَتِ الأَرْضُ زُخْرُفَهَا ...

until when the earth is clad in its adornments,

... وَازَّيَّنَتْ ...

and is beautified,

meaning, it became good by what grows on its hills such as blooming flowers of different shapes and colors.

... وَظَنَّ أَهْلُهَا ...

and its people think...

those who planted it and put it in the ground,

... أَنَّهُمْ قَادِرُونَ عَلَيْهَآ ...

that they have all the powers of disposal over it,

to cultivate it and harvest it. But while they were in that frame of mind, a thunderbolt or a severe, cold storm came to it. It dried its leaves and spoiled its fruits.

Allah said:

... أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا ...

Our command reaches it by night or by day and We make it like a clean-mown harvest,

it became dry after it was green and flourishing.

... كَأَن لَّمْ تَغْنَ بِالأَمْسِ ...

as if it had not flourished yesterday!

as if nothing existed there before.

Qatadah said:

"As if it had not flourished; as if it was never blessed.''

Such are things after they perish, they are as if they had never existed.

Similarly, the **Hadith**,

يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا، فَيُغْمَسُ فِي النَّارِ غَمْسَةً، فَيُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ ؟

فَيَقُولُ: لَا،

وَيُؤْتَى بِأَشَدِّ النَّاسِ عَذَابًا فِي الدُّنْيَا، فَيُغْمَسُ فِي النَّعِيمِ غَمْسَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ ؟

فَيَقُولُ لَا

A person who led the most prosperous life in this world will be brought up and dipped once in the Fire. He will then be asked: `Have you ever found any good or comfort!'

He will reply: `No.'

And a person who had experienced extreme adversity in this world will be brought up and dipped once in the bliss (of Paradise). Then he will be asked: 'Did you ever face any hardship or misery!'

He will reply: `No.'

Allah said about those who were destroyed:

فَأَصْبَحُوا۟ فِى دِيَارِهِمْ جَـٰثِمِينَكَأَن لَّمْ يَغْنَوْا۟ فِيهَآ

So they lay (dead), prostrate in their homes; as if they had never lived there. (11:67-68)

... كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ (٢٤)

Thus do We explain the **Ayat** in detail for the people who reflect.

Allah then said:

وَاللّهُ يَدْعُو إِلَى دَارِ السَّلاَمِ وَيَهْدِي مَن يَشَاء إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٢٥)

Allah calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.

Jabir b Abdullah narrated that Prophet (peace be upon him) came to them and said;

I have seen in my sleep that it was as if Jibril was at my head and Mika'il at my leg. They were saying to each other: `Give an example for him.'

He said: `Listen, your ear may listen. And fathom, your heart may fathom. The parable of you and your **Ummah** is that of a king who has built a house on his land. He arranged a banquet in it. Then he sent a messenger to invite the people to his food. Some accepted the invitation and others did not. Allah is the King and the land is Islam, the house is Paradise and you Muhammad are the Messenger. Whosoever responds to your call enters Islam. And whosoever enters Islam enters Paradise. And whosoever enters Paradise eats from it.

Ibn Jarir recorded this **Hadith**.

It was also reported that Abu Ad-Darda' said that Allah's Messenger said:

مَا مِنْ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ إِلَّا وَبِجَنْبَيْهَا مَلَكَانِ يُنَادِيَانِ يَسْمَعُهُ خَلْقُ اللهِ كُلُّهُمْ إِلَّا الثَّقَلَيْنِ: يَا أَيُّهَا النَّاسُ هَلُمُّوا إِلَى رَبِّكُمْ، إِنَّ مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَأَلْهَى

Two angels descend every day in which the sun rises and say that which all Allah's creatures would hear except Jinn and humans: `O people! Come to your Lord! Anything little and sufficient is better than a lot but distractive.'

And He sent this down in the Qur'an when He said:

وَاللّهُ يَدْعُو إِلَى دَارِ السَّلاَمِ ...

"Allah calls to the Abode of Peace.''

Ibn Abi Hatim and Ibn Jarir recorded this.

لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ وَلاَ يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلاَ ذِلَّةٌ أُوْلَـئِكَ أَصْحَـبُ الْجَنَّةِ هُمْ فِيهَا خَـلِدُونَ

10:26 For those who have done good is the best, and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

The Reward of the Good-Doers

Allah says;

لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى ...

For those who have done good is the best,

Allah states that those who do good in this world -- by having faith and performing righteous deeds -- will be rewarded with a good reward in the Hereafter.

Allah said:

هَلْ جَزَآءُ الإِحْسَـنِ إِلاَّ الإِحْسَنُ

Is there any reward for good other than good. (55:60)

Then Allah said:

... وَزِيَادَةٌ ...

and even more.

- the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that.
- This reward includes what Allah will give them in Paradise, such as the palaces, **Al-Hur** (virgins of Paradise), and His pleasure upon them.

- He will give them what He has hidden for them of the delight of the eye.
- He will grant them on top of all of that and even better, the honor of looking at His Noble Face.

This is the increase that is greater than anything that had been given. They will not deserve that because of their deeds, but rather, they will receive it by the grace of Allah and His mercy.

The explanation that this refers to looking at Allah's Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yaman, Abdullah bin Abbas, Sa`id bin Al-Musayyib, Abdur-Rahman bin Abu Layla, Abdur-Rahman bin Sabit, Mujahid, Ikrimah, Amir bin Sa`ad, Ata', Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi, Muhammad bin Ishaq, and others from the earlier and later scholars.

There are many **Hadiths** that contain the same interpretation. Among these Hadiths is what Imam Ahmad recorded from Suhayb that Allah's Messenger recited this **Ayah**,

لِّلَّذِينَ أَحْسَنُوا۟ الْحُسْنَى وَزِيَادَةٌ ...

For those who have done good is the best and even more.

And then he said:

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَى مُنَادٍ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ

فَيَقُولُونَ: وَمَا هُوَ ؟

أَلَمْ يُثَقِّلْ مَوَازِينَنَا ؟

أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّـةَ وَيُجِرْنَا مِنَ النَّارِ ؟

قَالَ فَيَكْشِفُ لَهُمُ الْحِجَابَ، فَيَنْظُرُونَ إِلَيهِ، فَوَاللهِ مَا أَعْطَاهُمُ اللهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أَقَرَّ لِأَعْيُنِهِم

When the people of Paradise enter Paradise, a caller will say: `O people of Paradise, Allah has promised you something that He wishes to fulfill.'

They will reply: `What is it?

Has He not made our Scale heavy?

Has He not made our faces white and delivered us from Fire?'

Allah will then remove the veil and they will see Him. By Allah, they have not been given anything dearer to them and more delightful than looking at Him.

Muslim and a group of Imams also related this **Hadith**.

Allah then said:

... وَلاَ يَرْهَقُ وُجُوهَهُمْ قَتَرٌ ...

Neither darkness nor dust shall cover their faces...

meaning, no blackness or darkness will be on their faces during the different events of the Day of Judgment. But the faces of the rebellious disbelievers will be stained with dust and darkness.

... وَلاَ ذِلَّةٌ ...

nor any humiliating disgrace,

meaning, they will be covered with degradation and disgrace. The believers, however will not be humiliated internally or externally, on the contrary, they will be protected and honored.

For as Allah has said:

فَوَقَـهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَومِ وَلَقَّـهُمْ نَضْرَةً وَسُرُوراً

So Allah saved them from the evil of that Day, and gave them Nadrah (brightness) and joy. (76:11)

meaning, light in their faces and delight in their hearts.

May Allah make us among those by His grace and mercy.

... أوْلَـئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٢٦)

They are the dwellers of Paradise, they will abide therein forever.

وَالَّذِينَ كَسَبُواْ السَّيِّئَاتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ

10:27 And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces).

مَّا لَهُمْ مِّنَ اللَّهِ مِنْ عَاصِمٍ

No defender will they have from Allah.

كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِماً

Their faces will be covered as it were with pieces from the darkness of night.

أُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

They are the dwellers of the Fire, they will abide therein forever.

The Reward of the Wicked Criminals

Allah says;

وَالَّذِينَ كَسَبُواْ السَّيِّئَاتِ جَزَاء سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ...

And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces).

After Allah told us about the state of those happy people who have done right and He promised increase in reward, He continued to tell us about the unlucky, miserable ones.

He told us about His justice with them. He will reward them with similar evil, without any increase

وَتَرْهَقُهُمْ (and will cover them),

meaning that their faces will be covered and overtaken by humiliation because of their sins and their fear from these sins.

Similarly Allah said:

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَـشِعِينَ مِنَ الذُّلِّ

And you will see them brought forward to it, (Hell) made humble by disgrace. (42:45)

He also said:

وَلاَ تَحْسَبَنَّ اللَّهَ غَـفِلاً عَمَّا يَعْمَلُ الظَّـلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَـرُ

مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ

Consider not that Allah is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.

(They will be) hastening forward with necks outstretched, their heads raised up (towards the sky). (14:42-43)

Allah then said:

... مَّا لَهُم مِّنَ اللّهِ مِنْ عَاصِمٍ ...

No defender will they have from Allah.

meaning, there will be no protectors to prevent them from punishment as Allah said:

يَقُولُ الإِنسَـنُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ

كَلاَّ لاَ وَزَرَ

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

On that Day man will say: "Where (is the refuge) to flee!''

No! There is no refuge! Unto your Lord (alone) will be the place of rest that Day. (75:10-12)

Allah's statement:

... كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ اللَّيْلِ مُظْلِمًا ...

Their faces will be covered as it were pieces from the darkness of night.

means that their faces will be dark in the Hereafter.

This is similar to His statement:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَـنِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ اللَّهِ هُمْ فِيهَا خَـلِدُونَ

On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it! Then taste the torment (in Hell) for rejecting faith.''

And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever. (3:106-107)

He also said:

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ

ضَـحِكَةٌ مُّسْتَبْشِرَةٌ

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

Some faces that Day will be bright, laughing, rejoicing at good news (of Paradise). And other faces that Day will be dust-stained. (80:38-40)

... أُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٧)

They are the dwellers of the Fire, they will abide therein forever.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ

10:28 And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners.''

فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَآؤُهُمْ مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ

Then We shall separate them, and their partners shall say: "It was not us that you used to worship.''

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَـفِلِينَ

10:29 "So sufficient is Allah as a witness between us and you that we indeed knew nothing of your worship of us.''

هُنَالِكَ تَبْلُوا۟ كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ وَرُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَـٰهُمُ ٱلْحَقِّ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ

10:30 There! Every person will know (exactly) what he had earned before and they will be brought back to Allah, their rightful Mawla (Lord), and their invented false deities will vanish from them.

The gods of the Idolators will claim Innocence from them on the Day of Resurrection

Allah said:

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ...

And the Day whereon We shall gather them all together,

Allah will gather together all the creatures of earth, human and Jinn, righteous and rebellious.

He said in another **Ayah**:

وَحَشَرْنَـهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَداً

and We shall gather them all together so as to leave not one of them behind. (18:47)

... ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ ...

then We shall say to those who did associate partners: "Stop at your place! You and your partners.''

He then will command the idolators to stay where they are and not to move from their destined places so they would be separated from the place of the believers.

... فَزَيَّلْنَا بَيْنَهُمْ ...

Then We shall separate them,

Similarly, Allah said:

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

(It will be said): "And O you the criminals! Get you apart this Day (from the believers). (36:59)

Allah also said:

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ

And on the Day when the Hour will be established - that Day shall (all men) be separated (the believers will be separated from the disbelievers). (30:14)

In the same **Surah** Allah said:

يَوْمَئِذٍ يَصَّدَّعُونَ

On that Day men shall be divided. (30:43)

means, they shall be divided in two.

This is what will take place when Allah Almighty will come for Final Judgement. The believers intercede to Allah so the Final Judgement may come and they get rid of that state.

The Prophet said,

نَحْنُ يَوْمَ الْقِيَامَةِ عَلَى كُومٍ فَوْقَ النَّاس

On the Day of Resurrection, we will be in a visible place above the (other) people.

Allah tells us here what He is going to command the idolators and their idols to do on the Day of Resurrection

... مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ...

"Stop at your place! You and your partners.'' Then We shall separate them,

and that they would deny their worship and claim their innocence from them.

Similarly, Allah said:

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ

Nay, but they will deny their worship of them. (19:82)

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ

When those who were followed declare themselves innocent of those who followed (them). (2:166)

and;

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً

And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them.

And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies. (46:5-6)

This refers to the partners responding to those who worshipped them,

... وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ (٢٨)

and their partners shall say: "It was not us that you used to worship.''

Then Allah said:

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ (٢٩)

"So sufficient is Allah as a witness between us and you that we indeed knew nothing of your worship of us.''

They say that we did not know or think that you were worshipping us. Allah is a Witness between us and you that we never called upon you to worship us. We never ordered you to worship us; neither did we accept your worship of us.

Allah said:

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ...

There! Every person will know (exactly) what he had earned before,

This will be the state of accounting on the Day of Resurrection. Every soul shall know all that it had sent forth, both good and evil. Similarly, Allah said:

يَوْمَ تُبْلَى السَّرَآئِرُ

The Day when all the secrets will be examined. (86:9)

يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ

On that Day man will be informed of what he sent forward (of deeds), and what he left behind. (75:13)

وَكُلَّ إِنْسَـنٍ أَلْزَمْنَـهُ طَـئِرَهُ فِى عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَـمَةِ كِتَابًا يَلْقَـهُ مَنْشُوراً

اقْرَأْ كَتَـبَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

...and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day.'' (17:13-14)

Then Allah said,

... وَرُدُّوا إِلَى اللَّهِ مَوْلاَهُمُ الْحَقِّ ...

and they will be brought back to Allah, their rightful **Mawla**.

> All affairs and matters will be brought back to Allah, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell.

... وَضَلَّ عَنْهُم ...

and will vanish from them,

> meaning what the idolators worshipped,

... مَّا كَانُوا۟ يَفْتَرُونَ (٣٠)

what they invented.

> what they worshipped besides Allah that they invented.

قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَآءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَـرَ

10:31 Say: "Who provides for you from the sky and the earth! Or who owns hearing and sight!

وَمَن يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَىِّ وَمَن يُدَبِّرُ الْأَمْرَ

And who brings out the living from the dead and brings out the dead from the living! And who disposes of the affairs!''

فَسَيَقُولُونَ اللَّهُ

They will say: "Allah.''

فَقُلْ أَفَلاَ تَتَّقُونَ

Say: "Will you not then be afraid (of Allah's punishment)"

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ

10:32 Such is Allah, your Lord in truth.

فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ فَأَنَّى تُصْرَفُونَ

So after the truth, what else can there be, save error! How then are you turned away!

كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ فَسَقُواْ أَنَّهُمْ لاَ يُؤْمِنُونَ

10:33 Thus is the Word of your Lord justified against those who rebel (disobey Allah), that they will not believe.

The Idolators recognize Allah's Tawhid in Lordship and the Evidence is established against Them through this Recognition

Allah argues that the idolators' recognition of Allah's Oneness in Lordship is an evidence against them, for which they should admit and recognize the Oneness in divinity and worship. So Allah said:

قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالأَرْضِ ...

Say: "Who provides for you from the sky and the earth!''

meaning, who is He Who sends down water from the sky and splits the earth with His power and will and allows things to grow from it,

أَءِلَـهٌ مَّعَ اللهِ

Is there a god, besides Allah (Who provides)! (27:62)

فَأَنبَتْنَا فِيهَا حَبّاً

وَعِنَباً وَقَضْباً

وَزَيْتُوناً وَنَخْلاً

وَحَدَآئِقَ غُلْباً

وَفَـكِهَةً وَأَبّاً

Grains. And grapes and clover plants. And olives and date palms. And gardens dense with many trees. And fruits and herbage.'' (80:27-31)

فَسَيَقُولُونَ اللّه

They will say: "Allah.''

أَمَّنْ هَـذَا الَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ

"Who is he that can provide for you if He should withhold His provision! (67:21)

Allah's statement,

... أَمَّن يَمْلِكُ السَّمْعَ والأَبْصَارَ ...

Or who owns hearing and sight,

means that Allah is the One who granted you the power of sight and hearing. If He willed otherwise, He would remove these gifts and deprive you of them.

Similarly, Allah said:

قُلْ هُوَ الَّذِى أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالأٌّبْصَـرَ

Say it is He Who has created you, and endowed you with hearing and seeing. (67:23)

Allah also said:

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَـرَكُمْ

Say: "Tell me, if Allah took away your hearing and your sight. (6:46)

Then Allah said:

... وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيَّتَ مِنَ الْحَيِّ ...

And who brings out the living from the dead and brings out the dead from the living!

by His great power and grace.

... وَمَن يُدَبِّرُ الأَمْرَ ...

And who disposes of the affairs!

In Whose Hand is the dominion of everything Who protects all, while against Whom there is no protector! Who is the One who judges with none reversing His judgement! Who is the One that is not questioned about what He does while they will be questioned

يَسْأَلُهُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ

Whosoever is in the heavens and on earth begs of Him. Every day He is (engaged) in some affair! (55:29)

The upper and lower kingdoms and what is in them both, including the angels, humans, and Jinn are in desperate need of Him. They are His servants and are under His control.

... فَسَيَقُولُونَ اللّهُ ...

They will say: "Allah.''

they say this knowingly and they admit it.

... فَقُلْ أَفَلاَ تَتَّقُونَ ﴿٣١﴾

Say: `Will you not then be afraid (of Allah's punishment)!''

meaning, don't you fear Him when you worship others because of your ignorance and false opinions!

Allah then said:

فَذَلِكُمُ اللّهُ رَبُّكُمُ الْحَقُّ ...

Such is Allah, your Lord in truth.

This Lord that you admitted is the One Who does all this, is your Lord and the True Deity that deserves to be worshipped alone.

... فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ ...

So after the truth, what else can there be, save error!

any one worshipped other than Him is false, for there is no God but Allah, He Has no partners.

... فَأَنَّى تُصْرَفُونَ (٣٢)

How then are you turned away!

How then can you turn away from His worship to worship others while you know that He is the Lord that has created everything, the One who controls and governs everything!

Allah then said:

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُواْ أَنَّهُمْ لاَ يُؤْمِنُونَ (٣٣)

Thus is the Word of your Lord justified against those who rebel (disobey Allah), that they will not believe.

These idolators disbelieved and continued to practice their **Shirk**, and worship others beside Allah. But they knew that He is the Creator, the Sustainer and the only One of authority and control in this universe, the One Who sent His Messengers to single Him out for all worship. As they disbelieved and were persistent in their **Shirk**, Allah's Word proved true and was justified that they would be miserable inhabitants of the Fire.

Allah said:

قَالُوا۟ بَلَى وَلَـكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَـفِرِينَ

They will say: "Yes,'' but the Word of torment has been justified against the disbelievers! (39:71)

قُلْ هَلْ مِن شُرَكَآئِكُمْ مَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ

10:34 Say: "Is there of your partners one that originates the creation and then repeats it!''

قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ

Say: "Allah originates the creation and then He repeats it. Then how are you deluded away (from the truth)!''

قُلْ هَلْ مِن شُرَكَآئِكُمْ مَّن يَهْدِى إِلَى الْحَقِّ

10:35 Say: "Is there of your partners one that guides to the truth!''

قُلِ اللَّهُ يَهْدِى لِلْحَقِّ

Say: "It is Allah Who guides to the truth.

أَفَمَن يَهْدِى إِلَى الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لاَّ يَهِدِّى إِلاَّ أَن يُهْدَى

Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided!

فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Then, what is the matter with you! How judge you!''

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلاَّ ظَنًّا إَنَّ الظَّنَّ لاَ يُغْنِى مِنَ الْحَقِّ شَيْئًا

10:36 And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth.

إِنَّ اللَّهَ عَلَيمٌ بِمَا يَفْعَلُونَ

Surely, Allah is All-Aware of what they do.

This invalidates and falsifies their claims for committing Shirk with Allah and worshipping different idols and rivals

Allah says:

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ...

Say: "Is there of your partners one that originates the creation and then repeats it!''

meaning, who is the one who started the creation of these heavens and earth and created all the creatures in them! Who can place the planets and the stars in their positions! Who can then repeat the process of the creation

... قُلِ اللّهُ ...

Say: "Allah.''

It is He Who does this. He does it by Himself, alone without partners.

...قُلِ اللّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ...

Say: "Allah originates the creation and then He repeats it.

... فَأَنَّى تُؤْفَكُونَ (٣٤)

"Then how are you deluded away (from the truth)!''

How is it that you are so misled from the right path to falsehood!

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِي إِلَى الْحَقِّ قُلِ اللّهُ يَهْدِي لِلْحَقِّ ...

Say: "Is there of your partners one that guides to the truth!"

Say: "It is Allah who guides to the truth..."

You know that your deities are incapable of guiding those who are astray. It is Allah alone Who guides the misled and confused ones and turns the hearts from the wrong path to the right path. It is Allah, none has the right to be worshipped but He.

... أَفَمَن يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لاَّ يَهِدِّيَ إِلاَّ أَن يُهْدَى ...

Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided!

Will the servant then follow the one who guides to the truth so that he may see after he was blind, or follow one who doesn't guide to anything except towards blindness and muteness Allah said that Ibrahim said:

يأَبَتِ لِمَ تَعْبُدُ مَا لاَ يَسْمَعُ وَلاَ يُبْصِرُ وَلاَ يُغْنِى عَنكَ شَيْئاً

O my father! Why do you worship that which hears not, sees not and cannot avail you in anything! (19:42)

And said to his people

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

Worship you that which you (yourselves) carve While Allah has created you and what you make! (37: 95-96)

Also, there are many **Ayat** in this regard.

Allah then said:

... فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٥)

Then, what is the matter with you! How judge you!

What is the matter with you! What has happened to your mind! How did you make Allah's creatures equal to Him! What kind of judgement did you make to turn away from Allah and worship this or that! Why did you not worship the Lord -- Glorified be He, the True King, the Judge and the One Who guides to the truth! Why didn't you call upon Him alone and turn towards Him!

Allah says;

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلاَّ ظَنًّا إَنَّ الظَّنَّ لاَ يُغْنِي مِنَ الْحَقِّ شَيْئًا ...

And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth.

Allah explained that they did not follow their own religion out of evidence and proof. The fact is that they were following mere conjecture and imagination. But conjecture is in no way a substitute for the truth.

He said,

... إِنَّ اللّهَ عَلَيمٌ بِمَا يَفْعَلُونَ (٣٦)

Allah is All-Aware of what they do.

This is both a threat and a promise of severe punishment.

Allah said that He would reward them for their actions with a complete reward.

وَمَا كَانَ هَـذَا الْقُرْءَانُ أَن يُفْتَرَى مِن دُونِ اللَّهِ وَلَـكِن تَصْدِيقَ الَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لاَ رَيْبَ فِيهِ مِن رَّبِّ الْعَـلَمِينَ

10:37 And this Qur'an is not such as could ever be produced by other than Allah but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book -- wherein there is no doubt -- from the Lord of all that exists.

أَمْ يَقُولُونَ افْتَرَاهُ

10:38 Or do they say: "He has forged it!''

قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

Say: "Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!''

بَلْ كَذَّبُواْ بِمَا لَمْ يُحِيطُواْ بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانظُرْ

10:39 Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled. Thus those before them did belie.

كَيْفَ كَانَ عَـقِبَةُ الظَّـلِمِينَ

Then see what was the end of the wrongdoers!

وَمِنهُمْ مَّن يُؤْمِنُ بِهِ وَمِنْهُمْ مَّن لاَّ يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ

10:40 And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the mischief-makers.

The Qur'an is the True, Inimitable Word of Allah and It is a Miracle

The Qur'an has a miraculous nature that cannot be imitated. No one can produce anything similar to the Qur'an, nor ten **Surahs** or even one **Surah** like it. The eloquence, clarity, precision and grace of the Qur'an cannot be but from Allah. The great and abundant principles and meanings within the Qur'an -- which are of great benefit in this world and for the Hereafter -- cannot be but from Allah. There is nothing like His High Self and Attributes or like His sayings and actions. Therefore His Words are not like the words of His creatures. This is why Allah said:

وَمَا كَانَ هَـذَا الْقُرْآنُ أَن يُفْتَرَى مِن دُونِ اللّهِ ...

> And this Qur'an is not such as could ever be produced by other than Allah.
>
> > meaning, a book like this cannot be but from Allah. This is not similar to the speech uttered by humans.

... وَلَـكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ ...

> but it is a confirmation of (the revelation) which was before it,
>
> > Such as previous revelations and Books. The Qur'an confirms these books and is a witness to them. It shows the changes, perversions and corruption that have taken place within these Books.
>
> Then Allah said,

... وَتَفْصِيلَ الْكِتَابِ لاَ رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ

> and a full explanation of the Book -- wherein there is no doubt -- from the Lord of all that exists.
>
> > That is, fully and truly explaining and detailing the rules and the lawful and the unlawful. With this complete and more than sufficient explanation,

the Qur'an leaves no doubt that it is from Allah, the Lord of all that exists.

Allah says,

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ (٣٨)

Or do they say: "He has forged it!''

Say: "Bring then a **Surah** like unto it, and call upon whomsoever you can besides Allah, if you are truthful!''

If you argue, claim and doubt whether this is from Allah then you uttered a lie and blasphemy, and you say it is from Muhammad -- Muhammad, however is a man like you, and since he came as you claim with this Qur'an -- then you produce a **Surah** like one of its **Surahs**. Produce something of the same nature and seek help and support with all the power you have from humans and Jinns.

This is the third stage, Allah challenged them and called them to produce a counterpart of the Qur'an if they were truthful in their claim that it was simply from Muhammad. Allah even suggested that they seek help from anyone they chose. But He told them that they would not be able to do it. They would have no way of doing so.

Allah said:

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْءَانِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say: "If the mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.'' (17:88)

Then He reduced the number for them to ten **Surahs** similar to it, in the beginning of **Surah** Hud, Allah said:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

Or they say, "He forged it.''

Say: "Bring you then ten forged **Surah** like unto it, and call whomsoever you can, other than Allah, if you speak the truth!'' (11:13)

In this **Surah** He went even further to challenge them to produce only one **Surah** like unto the Qur'an.

So He said:

He also challenged them in Surah **Al-Baqarah**, a Madni **Surah**, to produce one **Surah** similar to it. He stated in that **Surah** that they would never be capable of doing so, saying:

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ النَّارَ

> But if you do it not, and you can never do it, then fear the Fire (Hell). (2:24)

It should be noted here that eloquence was a part of the nature and character of the Arabs. Arabic poetry including Al-Mu`allaqat -- the oldest complete collection of the most eloquent ancient Arabic poems -- was considered to be the best in the literary arts. However Allah sent down to them something whose style none were familiar with, and no one is equal in stature to imitate. So those who believed among them, believed because of what they knew and felt in the Book, including its beauty, elegance, benefit, and fluency. They became the most knowledgeable of the Qur'an and its best in adhering to it.

The same thing happened to the magicians during Fir`awn's time. They were knowledgeable of the arts of sorcery, however, when Musa performed his miracles, they knew that it must have come through someone that was supported and guided by Allah. They knew that no human could perform such acts without the permission of Allah.

Similarly, `Isa was sent at the time of scholarly medicine and during the advancement in the treatment of patients. He healed the blind, lepers and raised the dead to life by Allah's leave. What `Isa was able to do was such that no form of treatment or medicine could reproduce. As a result, those who believed in him knew that he was Allah's servant and His Messenger.

Similarly, in the Sahih, Allah's Messenger said,

مَا مِنْ نَبِيَ مِنَ الْأَنْبِيَاءِ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا

There was never a Prophet but he was given signs by which the people would recognize him, and that which I was given is revelation that Allah revealed, so I hope that I will have the most followers among them.

Allah then said:

بَلْ كَذَّبُواْ بِمَا لَمْ يُحِيطُواْ بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ...

Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled.

They did not believe in the Qur'an and they have not yet grasped it or comprehended it.

وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ (And what has not yet been fulfilled),

They have not attained the guidance and the true religion. So they belied it out of ignorance and foolishness.

... كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ ...

Those before them did belie.

meaning, the past nations,

... فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ (٣٩)

Then see what was the end of the wrongdoers!

Look at how we Destroyed them because they denied Our Messengers in their wickedness, pride, stubbornness and ignorance. So beware you who deny the message that the same end will befall you.

Allah's statement,

وَمِنهُم مَّن يُؤْمِنُ بِهِ ...

And of them there are some who believe therein;

means that among those you were sent to, O Muhammad, are people who will believe in this Qur'an, follow you and benefit from what has been sent to you.

... وَمِنْهُم مَّن لاَّ يُؤْمِنُ بِهِ ...

and of them there are some who believe not therein,

but dies as a disbeliever and will be resurrected as such.

... وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ (٤٠)

And your Lord is All-Aware of the mischief makers.

He best knows those who deserve guidance, so He guides them, and those who deserve to go astray, He allows to go astray.

Allah is, however, the Just who is never unjust. He gives everyone what they deserve. All Glory is His, the Exalted. There is no God but He.

وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّآ أَعْمَلُ وَأَنَاْ بَرِىءٌ مِّمَّا تَعْمَلُونَ

10:41 And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!''

وَمِنْهُمْ مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُواْ لاَ يَعْقِلُونَ

10:42 And among them are some who listen to you, but can you make the deaf to hear -- even though they apprehend not!

وَمِنهُمْ مَّن يَنظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِى الْعُمْىَ وَلَوْ كَانُواْ لاَ يُبْصِرُونَ

10:43 And among them are some who look at you, but can you guide the blind -- even though they see not!

إِنَّ اللَّهَ لاَ يَظْلِمُ النَّاسَ شَيْئًا وَلَـكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ

10:44 Truly, Allah wrongs not mankind in aught; but mankind wrong themselves.

The Command to be Free and Clear from the Idolators

Allah says;

وَإِن كَذَّبُوكَ ...

And if they belie you,

Allah said to His Prophet: `If these idolators belie you, then be clear from them and their deeds.'

... فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ ...

Say: "For me are my deeds and for you are your deeds!''

Similarly, Allah said:

قُلْ يأَيُّهَا الْكَـفِرُونَ

لاَ أَعْبُدُ مَا تَعْبُدُونَ

Say: "O you disbelievers! I worship not that which you worship.'' (109:1-2) to the end of the **Surah**.

Ibrahim **Al-Khalil** (the Friend) and his followers said to the idolators among their people:

إِنَّا بُرَءآؤاْ مِّنْكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ

Verily, we are free from you and whatever you worship besides Allah. (60:4)

...أَنتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَاْ بَرِيءٌ مِّمَّا تَعْمَلُونَ (٤١)

You are innocent of what I do, and I am innocent of what you do!''

Allah then said:

وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ...

And among them are some who listen to you,

They listen to your beautiful talk and to the Glorious Qur'an. They listen to your truthful, eloquent and authentic **Hadiths** that are useful to the hearts, the bodies and their faith. This is indeed a great benefit and is sufficient. But guiding the people to the truth is not up to you or to them. You cannot make the deaf hear. Therefore you cannot guide these people except if Allah wishes.

... أَفَأَنتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُواْ لاَ يَعْقِلُونَ (٤٢)

but can you make the deaf to hear -- even though they apprehend not!

وَمِنهُم مَّن يَنظُرُ إِلَيْكَ ...

And among them are some who look at you,

They look at you and at what Allah has given you in terms of dignity, noble personality and great conduct. There is in all of this clear evidence of your Prophethood to those who have reason and insight. Other people also look but they do not receive guidance like them. Believers look at you

with respect and dignity while disbelievers regard you with contempt.

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلاَّ هُزُواً

And when they see you, they treat you only in mockery. (25:41)

...أَفَأَنتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُواْ لاَ يُبْصِرُونَ (٤٣)

but can you guide the blind -- even though they see not!

Then Allah announces that He is never unjust with anyone. He guides whomever He wills and opens the eyes of the blind, makes the deaf hear and removes neglect from the hearts. At the same time He lets others go astray, moving away from faith. He does all of that yet He is always Just, for He is the Ruler and has full authority over His kingdom. He does whatever He wills without any restrictions. No one can question Him as to what He does while he will question everyone else. He is Omniscient, All-Wise, and All-Just.

So Allah said:

إِنَّ اللّهَ لاَ يَظْلِمُ النَّاسَ شَيْئًا وَلَـكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ (٤٤)

Truly, Allah wrongs not mankind in aught; but mankind wrong themselves.

In the **Hadith** narrated by Abu Dharr, he states that the Prophet related that His Lord, Exalted and High is He, said:

يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا

O My servant! I have prohibited oppression for Myself and made it prohibited for you, so do not oppress one another,Until He said at the end of the **Hadith**

يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوفِيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

O My servants! It is but your deeds that I reckon for you and then recompense you for. So let him who finds good (in the Hereafter) praise Allah.

And let him who finds other than that blame no one but himself.

The complete version was recorded by Muslim.

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا۟ إِلاَّ سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ

10:45 And on the Day when He shall gather them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognize each other.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا۟ بِلِقَآءِ اللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ

Ruined indeed will be those who denied the meeting with Allah and were not guided.

To remind people of the establishment of the Hour and their resurrection from their graves to the gathering for the Day of Judgment, Allah says:

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا۟ إِلاَّ سَاعَةً مِّنَ النَّهَارِ ...

And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day.

Similarly Allah said:

كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا۟ إِلاَّ سَاعَةً مِّن نَّهَارٍ

On the Day when they will see that (torment) with which they are promised (threatened, it will be) as if they had not stayed more than an hour in a single day. (46:35)

Allah also said:

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا۟ إِلاَّ عَشِيَّةً أَوْ ضُحَـهَا

The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning. (79:46)

يَوْمَ يُنفَخُ فِى الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمِئِذٍ زُرْقاً

يَتَخَـفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلاَّ عَشْراً

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلاَّ يَوْماً

The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the criminals, blue eyed. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days).''

We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!'' (20:102-104)

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُواْ غَيْرَ سَاعَةٍ

And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour. (30:55)

These all are evidence of the brevity of the worldly life compared to the Hereafter.

Allah said:

قَـلَ كَمْ لَبِثْتُمْ فِى الأَرْضِ عَدَدَ سِنِينَ

قَالُواْ لَبِثْنَا يَوْماً أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَآدِّينَ

قَالَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ

He (Allah) will say: "What number of years did you stay on earth!''

They will say: "We stayed a day or part of a day. Ask of those who keep account.''

He (Allah) will say: "You stayed not but a little, if you had only known!'' (23:112-114)

Allah then said:

... يَتَعَارَفُونَ بَيْنَهُمْ ...

They will recognize each other.

The children will know their parents and relatives will recognize one another. They will know them just like they used to know them during the life in this world. However, on that Day everyone will be busy with himself.

Allah then said:

فَإِذَا نُفِخَ فِى الصُّورِ فَلاَ أَنسَـبَ بَيْنَهُمْ

Then, when the Trumpet is blown, there will be no kinship among them. (23:101)

Allah also said:

وَلاَ يَسْـَلُ حَمِيمٌ حَمِيماً

And no friend will ask a friend (about his condition). (70:10)

Allah then said:

... قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاء اللّهِ وَمَا كَانُوا مُهْتَدِينَ (٤٥)

Ruined indeed will be those who denied the meeting with Allah and were not guided.

This is similar to the **Ayah**:

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Woe that Day to the deniers. (77:15)

Woe to them because they will lose themselves and their families on the Day of Resurrection. That is indeed the great loss. There is no loss greater than the loss of one who will be taken away from his dear ones on the Day of Grief and Regret.

وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ

10:46 Whether We show you some of what We promise them (the torment), or We cause you to die -- still unto Us is their return, and moreover Allah is Witness over what they used to do.

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لاَ يُظْلَمُونَ

10:47 And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

The Criminals will certainly be avenged -- whether in This World or in the Hereafter

Allah said to His Messenger:

وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ ...

Whether We show you some of what We promise them (the torment),

> We shall avenge them in your lifetime so your eye will be delighted.

... أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ...

Or We cause you to die -- still unto Us is their return,

... ثُمَّ اللّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ

and moreover Allah is Witness over what they used to do.

> Allah will then be the Witness watching over their actions for you.

Allah then said,

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاء رَسُولُهُمْ ...

And for every **Ummah** there is a Messenger; when their Messenger comes,

Mujahid said:

"This will be on the Day of Resurrection."

... قُضِيَ بَيْنَهُم بِالْقِسْطِ ...

(the matter will be judged between them with justice,)

is similar to the **Ayah**:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

And the earth will shine with the light of its Lord (Allah), (39:69)

So every nation will be presented before Allah in the presence of its Messenger and the Book of its deeds. All good and evil deeds will be witnessed upon them. Their guardian angels will be witnesses too. The nations will be brought forth, one by one. Our noble **Ummah**, while it is the last of the nations, is the first one on the Day of Resurrection to be questioned and judged. This was stated by Allah's Messenger in a **Hadith** recorded by both Al-Bukhari and Muslim.

Allah's Messenger said:

نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِق

We are the last, the first on the Day of Resurrection. We will be judged before the rest of the creatures.

His **Ummah** attains the honor of precedence only by the honor of its Messenger, may Allah's peace and blessings be upon him forever, until the Day of Judgement.

... وَهُمْ لاَ يُظْلَمُونَ (٤٧)

and they will not be wronged.

وَيَقُولُونَ مَتَى هَـذَا الْوَعْدُ إِن كُنتُمْ صَـدِقِينَ

10:48 And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth''

قُل لاَّ أَمْلِكُ لِنَفْسِى ضَرًّا وَلاَ نَفْعًا إِلاَّ مَا شَآءَ اللَّهُ

10:49 Say: "I have no power over any harm or profit for myself except what Allah may will.

لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَآءَ أَجَلُهُمْ فَلاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ

For every Ummah, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).''

قُلْ أَرَءَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ

10:50 Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on!''

أَثُمَّ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ءَآلْنَ وَقَدْ كُنتُم بِهِ تَسْتَعْجِلُونَ

10:51 Is it then that when it has actually befallen, you will believe in it! What! Now (you believe)! And you used (aforetime) to hasten it on!''

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلاَّ بِمَا كُنتُمْ تَكْسِبُونَ

10:52 Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn!''

The Deniers of the Day of Resurrection wish to hasten its Coming and their Response

Allah tells;

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ (٤٨)

And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth''

Allah told us about the idolators who reject faith through their demand that the punishment be hastened, inquiring about the time of punishment. The response to such question is not inherently beneficial, yet they inquired anyway.

Allah said:

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. (42:18)

They know that it is the truth for it is definitely going to happen. It is going to take place even if they have no idea when it will occur. This is why Allah instructed His Messenger to answer them saying:

قُل لاَّ أَمْلِكُ لِنَفْسِي ضَرًّا وَلاَ نَفْعًا ...

Say: "I have no power over any harm or profit to myself.''

I will not say except what He has taught me. I also have no authority over anything that Allah has not shown to me. I am Allah's servant and His Messenger to you. I was told that the Hour is going to come, but He has not told me when it will occur.

... إِلاَّ مَا شَاء اللّهُ...

except what Allah may will.

... لِكُلِّ أُمَّةٍ أَجَلٌ ..

For every **Ummah**, there is a term appointed;

> meaning that for every generation or community there is a set term appointed for them.

.... إِذَا جَاء أَجَلُهُمْ ...

when their term comes,

> When the end of that term approaches,

... فَلاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ (٤٩)

neither can they delay it nor can they advance it an hour (or a moment).

This is similar to what Allah said in another **Ayah**:

وَلَن يُؤَخِّرَ اللَّهُ نَفْساً إِذَا جَآءَ أَجَلُهَآ

> And Allah grants respite to none when his appointed time (death) comes. (63:11)

Allah instructed His Messenger to tell the people that His punishment would come suddenly. He said:

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ (٥٠)

أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُم بِهِ آلآنَ وَقَدْ كُنتُم بِهِ تَسْتَعْجِلُونَ (٥١)

Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on Is it then that when it has actually befallen, you will believe in it What! Now (you believe) And you used (aforetime) to hasten it on!''

When the punishment befalls them, they will say:

رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا

> "Our Lord! We have now seen and heard.'' (32:12)

Allah also said:

فَلَمَّا رَأَوْاْ بَأْسَنَا قَالُواْ ءَامَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَـنُهُمْ لَمَّا رَأَوْاْ بَأْسَنَا سُنَّةَ اللَّهِ الَّتِى قَدْ خَلَتْ فِى عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَـفِرُونَ

So when they saw Our punishment, they said: "We believe in Allah alone and reject (all) that we used to associate with Him as (His) partners.

Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them).'' (40:84-85)

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ الْخُلْدِ ...

Then it will be said to them who wronged themselves: "Taste you the everlasting torment!''

This will be said to them on the Day of Resurrection, blaming and rebuking them. As Allah said in another **Ayah**:

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

اصْلَوْهَا فَاصْبِرُواْ أَوْ لاَ تَصْبِرُواْ سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire that you used to belie. Is this magic or do you not see Taste you therein its heat and whether you are patient of it or impatient of it, it is

all the same. You are only being requited for what you used to do. (52:13-16)

... هَلْ تُجْزَوْنَ إِلاَّ بِمَا كُنتُمْ تَكْسِبُونَ (٥٢)

Are you recompensed (aught) save what you used to earn!''

وَيَسْتَنبِئُونَكَ أَحَقٌّ هُوَ

10:53 And they ask you to inform them (saying): "Is it true!''

قُلْ إِى وَرَبِّى إِنَّهُ لَحَقٌّ وَمَآ أَنتُمْ بِمُعْجِزِينَ

Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!''

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى الاٌّرْضِ لاَفْتَدَتْ بِهِ

10:54 And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted),

وَأَسَرُّواْ النَّدَامَةَ لَمَّا رَأَوُاْ الْعَذَابَ وَقُضِىَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لاَ يُظْلَمُونَ

and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

The Resurrection is Real

Allah says;

وَيَسْتَنبِئُونَكَ أَحَقٌّ هُوَ...

And they ask you to inform them (saying): "Is it true!''

asking about the return and the Resurrection from the graves, after the bodies become sand.

... قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنتُمْ بِمُعْجِزِينَ (٥٣)

Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!''

meaning that becoming sand does not make Allah incapable of bringing you back, since He originated you from nothing.

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

Verily, His command, when He intends a thing, is only that He says to it, `Be!' - and it is! (36:82)

There are only two other **Ayat** in the Qur'an similar to this. Allah commands His Messenger to give an oath by Him to answer those who deny the return. He said in Surah **Saba'**,

وَقَالَ الَّذِينَ كَفَرُواْ لاَ تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّى لَتَأْتِيَنَّكُمْ

Those who disbelieve say: "The Hour will not come to us.''

Say: "Yes, by my Lord!, it will come to you.'' (34:3)

The second is in Surah **At-Taghabun**,

He said:

زَعَمَ الَّذِينَ كَفَرُواْ أَن لَّن يُبْعَثُواْ قُلْ بَلَى وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

The disbelievers claimed that they will never be resurrected.

Say: "Yes! By my Lord! you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allah.'' (64:7)

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الأَرْضِ لاَفْتَدَتْ بِهِ ...

And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted),

Allah informed us that when the Resurrection is established the disbelievers will wish that they could ransom themselves from Allah's punishment with the equivalent of the weight of the earth in gold.

... وَأَسَرُّواْ النَّدَامَةَ لَمَّا رَأَوُاْ الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لاَ يُظْلَمُونَ (٥٤)

And they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

أَلا إِنَّ للَّهِ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ

10:55 No doubt, surely, all that is in the heavens and the earth belongs to Allah.

أَلاَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

No doubt, surely, Allah's promise is true. But most of them know not.

هُوَ يُحْىِ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ

10:56 It is He Who gives life, and causes death, and to Him you (all) shall return.

Allah says;

أَلا إِنَّ لِلّهِ مَا فِي السَّمَاوَاتِ وَالأَرْضِ أَلاَ إِنَّ وَعْدَ اللّهِ حَقٌّ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ (٥٥)

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ (٥٦)

No doubt, surely, all that is in the heavens and the earth belongs to Allah. No doubt, surely, Allah's promise is true. But most of them know not. It is He Who gives life, and causes death, and to Him you (all) shall return.

Allah is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature; its deterioration, and where every speck of it has gone, be it land, oceans or otherwise.

يَأَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مَّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

10:57 O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, -- a guidance and a mercy for the believers.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُواْ

10:58 Say: "In the bounty of Allah, and in His mercy; therein let them rejoice.''

هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

That is better than what (the wealth) they amass.

The Qur'an is an Admonition, Cure, Mercy and Guidance

Allah confers a great favor on His creatures in what He has sent down of the Gracious Qur'an to His Noble Messenger.

He said:

يَا أَيُّهَا النَّاسُ قَدْ جَاءتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ...

O mankind! There has come to you good advice from your Lord.

A warning and a shield from shameful deeds.

... وَشِفَاء لِّمَا فِي الصُّدُورِ ...

and a cure for that which is in your breasts,

> A cure from suspicion and doubts. The Qur'an removes all the filth and **Shirk** from the hearts.

... وَهُدًى وَرَحْمَةٌ...

a guidance and a mercy,

> The guidance and the mercy from Allah are attained through it.

... لِّلْمُؤْمِنِينَ (٥٧)

for the believers.

> This is only for those who believe in it and have firm faith in what it contains. As Allah said:
>
> وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا
>
> And We send down of the Qur'an that which is a cure and a mercy to those who believe, and it increases the wrongdoers nothing but loss. (17:82)
>
> قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ
>
> Say: "It is for those who believe, a guide and a cure.'' (41: 44)

Allah then said:

قُلْ بِفَضْلِ اللّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُواْ ...

Say: "In the bounty of Allah, and in His mercy; therein let them rejoice.''

> rejoice in what has come from Allah. Let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in,

... هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ (٥٨)

That is better than what (the wealth) they amass.

from the ruins of the world and its vanishing bloom undoubtedly.

قُلْ أَرَأَيْتُمْ مَّآ أَنزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَحَلَالاً

10:59 Say: "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful.''

قُلْ ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

Say: "Has Allah permitted you (to do so), or do you invent a lie against Allah!''

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَـمَةِ

10:60 And what think those who invent a lie against Allah, on the Day of Resurrection!

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَشْكُرُونَ

Truly, Allah is full of bounty to mankind, but most of them are ungrateful.

None can make Anything Lawful or Unlawful except Allah or Those Whom Allah has allowed to do so

Allah says;

قُلْ أَرَأَيْتُم مَّا أَنزَلَ اللّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلاَلاً قُلْ آللّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللّهِ تَفْتَرُونَ (٥٩)

Say: "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful.''

Say: "Has Allah permitted you (to do so), or do you invent a lie against Allah!''

Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Abdur-Rahman bin Zayd bin Aslam and others said:

> "This **Ayah** was revealed to criticize the idolators for what they used to make lawful and unlawful. Like the **Bahirah**, **Sa'ibah** and **Wasilah**.''
>
> As Allah said:
>
> وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالأَنْعَامِ نَصِيباً
>
> And they assign to Allah a share of the tilth and cattle which He has created. (6:136)

Imam Ahmad recorded a narration from Malik bin Nadlah who said,

> "I came to Allah's Messenger while in filthy clothes. He said, هَلْ لَكَ مَالٌ (Do you have wealth)?
>
> I answered, `Yes.'
>
> He said,
>
> مِنْ أَيِّ الْمَالِ ؟
>
> what kind of wealth?
>
> I answered, `All kinds; camels, slaves, horses, sheep.'
>
> So he said,
>
> إِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرَ عَلَيْك
>
> If Allah gives you wealth, then let it be seen on you.
>
> Then he said,

هَلْ تُنْتَجُ إِبْلُكَ صِحَاحًا آذَانُها، فَتَعْمِدَ إِلَى مُوسًى فَتَقْطَعَ آذَانَهَا، فَتَقُولُ: هَذِهِ بُحْرٌ، وَتَشُقُّ جُلُودَهَا وَتَقُولُ: هَذِهِ صُرُمٌ، وَتُحَرِّمُهَا عَلَيْكَ وَعَلَى أَهْلِك

It is not that your camels are born with healthy ears, you take a knife and cut them, then say, "This is a **Bahr**,'' tear its skin, then say, `This is a **Sarm**,'' and prohibit them for yourself and your family.

I replied, `Yes.' He said,

فَإِنَّ مَا آتَاكَ اللهُ لَكَ حِلٌّ، سَاعِدُ اللهِ أَشَدُّ مِنْ سَاعِدِكَ، وَمُوسَى اللهِ أَحَدُّ مِنْ مُوسَاك

What Allah has given you is lawful. Allah's Forearm is stronger than your forearm, and Allah's knife is sharper then your knife.''

And he mentioned the **Hadith** in its complete form, and the chain for this **Hadith** is a strong, good chain.

Allah criticized those who make lawful what Allah has made unlawful or vice verse. This is because they are based on mere desires and false opinions that are not supported with evidence or proof.

Allah then warned them with a promise of the Day of Resurrection. He asked:

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ...

And what think those who invent a lie against Allah, on the Day of Resurrection!

What do they think will happen to them when they return to Us on the Day of Resurrection!

... إِنَّ اللّهَ لَذُو فَضْلٍ عَلَى النَّاسِ ...

Truly, Allah is full of bounty to mankind,

Ibn Jarir said that Allah's statement:

indicated that the bounty is in postponing their punishment in this world.

I (Ibn Kathir) say, the meaning could be that the Grace for people is in the good benefits that He made permissible for them in this world or in their religion. He also has not prohibited them except what is harmful to them in their world and the Hereafter.

... وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَشْكُرُونَ (٦٠)

but most of them are ungrateful.

So they prohibited what Allah has bestowed upon them and made it hard and narrow upon themselves. They made some things lawful and others unlawful. The idolators committed these actions when they set laws for themselves. And so did the People of the Book when they invented innovations in their religion.

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ

10:61 Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it.

وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الأٌّرْضِ وَلاَ فِى السَّمَآءِ وَلاَ أَصْغَرَ مِن ذَلِكَ وَلاَ أَكْبَرَ إِلاَّ فِى كِتَابٍ مُّبِينٍ

And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

Everything Small or Large is within the Knowledge of Allah

Allah tells;

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الأَرْضِ وَلاَ فِي السَّمَاء وَلاَ أَصْغَرَ مِن ذَلِكَ وَلا أَكْبَرَ إِلاَّ فِي كِتَابٍ مُّبِينٍ (٦١)

Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

Allah informed His Prophet that He knows and is well acquainted with all of the affairs and conditions of him and his **Ummah** and all of creation and its creatures at all times -- during every hour and second. Nothing slips or escapes from His knowledge and observation, not even anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that. Everything is in a manifest Book, as Allah said:

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

And with Him are the keys of the **Ghayb** (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

He stated that He is Well-Aware of the movement of the trees and other inanimate objects. He is also Well-Aware of all grazing beasts. He said:

وَمَا مِن دَآبَّةٍ فِى الأٌرْضِ وَلاَ طَآئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَـلُكُمْ

> There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. (6:38)

He also said:

وَمَا مِن دَآبَّةٍ فِي الأٌرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا

> And no moving creature is there on earth but its provision is due from Allah. (11:6)

If this is His knowledge of the movement of these things, then what about His knowledge of the movement of the creatures that are commanded to worship Him Allah said:

وَتَوكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

الَّذِى يَرَاكَ حِينَ تَقُومُ

وَتَقَلُّبَكَ فِى السَّـجِدِينَ

> And put your trust in the Almighty, the Most Merciful, Who sees you when you stand up, and your movements among those who fall prostrate. (26:217-219)

That is why Allah said:

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ...

Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it.

meaning, `We are watching and hearing you when you engage in that thing.'

When Jibril asked the Prophet about **Ihsan**, he said:

أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاك

It is that you worship Allah as if you are seeing Him. But since you do not see Him, be certain that He is watching you.

أَلا إِنَّ أَوْلِيَآءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

10:62 Behold! The Awliya' of Allah, no fear shall come upon them nor shall they grieve.

الَّذِينَ ءامَنُواْ وَكَانُواْ يَتَّقُونَ

10:63 Those who believed, and have Taqwa.

لَهُمُ الْبُشْرَى فِي الْحَيوةِ الدُّنْيَا وَفِى الاٌّخِرَةِ لاَ تَبْدِيلَ لِكَلِمَاتِ اللَّهِ

10:64 For them is good news, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allah.

ذلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

This is indeed the supreme success.

Identifying the Awliya' of Allah

Allah tells;

أَلا إِنَّ أَوْلِيَاء ...

Behold! The **Awliya'** of Allah,

Allah tells us that His **Awliya'** (friends and allies) are those who believe and have **Taqwa** of Allah as He defined them. Every pious, God-fearing person is a friend of Allah, therefore,

... اللّهِ لاَ خَوْفٌ عَلَيْهِمْ ...

no fear shall come upon them,

from the future horrors they will face in the Hereafter.

... وَلاَ هُمْ يَحْزَنُونَ (٦٢)

nor shall they grieve.

over anything left behind in this world.

الَّذِينَ آمَنُواْ وَكَانُواْ يَتَّقُونَ (٦٣)

Those who believed, and have **Taqwa**.

Ibn Jarir recorded that Abu Hurayrah said that Allah's Messenger said:

إِنَّ مِنْ عِبَادِ اللهِ عِبَادًا يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاء

Among the servants of Allah there will be those whom the Prophets and the martyrs will consider fortunate.

It was said: "Who are these, O Messenger of Allah, so we may love them?''

He said:

هُمْ قَوْمٌ تَحَابُّوا فِي اللهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا أَنْسَابٍ، وُجُوهُهُمْ نُورٌ عَلَى مَنَابِرَ مِنْ نُورٍ، لَا يَخَافُون إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزِنَ النَّاس

These are people who loved one another for the sake of Allah without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on

that Day) when fear shall come upon people. Nor shall they grieve when others grieve.

Then he recited:

أَلا إِنَّ أَوْلِيَاء اللّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Behold!! Verily, the **Awliya'** (friends and allies) of Allah, no fear shall come upon them nor shall they grieve.

The True Dream is a Form of Good News

Ibn Jarir narrated from Ubadah bin As-Samit that he (recited) to Allah's Messenger:

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ ...

For them is good news, in the life of the present world, and in the Hereafter.

(and said,) "We know the good news of the Hereafter, it is Paradise. But what is the good news in this world?''

He said:

الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ أَوْ تُرَى لَهُ. وَهِيَ جُزْءٌ مِنْ أَرْبَعَةٍ وَأَرْبَعِينَ جُزْءًا أَوْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّة

It is the good dream that a servant may see or it is seen about him. This dream is one part from forty-four or seventy parts of Prophethood.

Imam Ahmad recorded that Abu Dharr said,

"O Messenger of Allah! What about a man who does deeds that the people commend him for?''

Allah's Messenger said,

تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِن

That is the good news that has been expedited for the believer.

Imam Ahmad recorded that Abdullah bin Amr said that Allah's Messenger said:

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ

For them is good news, in the life of the present world

Then he said,

الرُّؤْيَا الصَّالِحَةُ يُبَشَّرُهَا الْمُؤْمِنُ، جُزْءٌ مِنْ تِسْعَةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ، فَمَنْ رَأَى ذَلِكَ فَلْيُخْبِرْ بِهَا،

وَمَنْ رَأَى سِوَى ذَلِكَ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ لِيُحْزِنَهُ، فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيُكَبِّرْ، وَلَا يُخْبِرْ بِهَا أَحَدًا

The good dream that comes as a good news for the believer is a part of forty-nine parts of Prophethood. So if anyone of you has a good dream, he should narrate it to others.

But if he has a dream that he dislikes, then it is from **Shaytan** to make him sad. He should blow to his left three times, and say: "**Allahu Akbar**,'' and should not mention it to anyone.''

And it was also said,

> "The good news here is the glad tidings the angels bring to the believer at the time of death. They bring him the good news of Paradise and forgiveness.''

Similarly, Allah said:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَـمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَـئِكَةُ أَلاَّ تَخَافُوا وَلاَ تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِى كُنتُمْ تُوعَدُونَ

نَحْنُ أَوْلِيَآؤُكُمْ فِى الْحَيَوةِ الدُّنْيَا وَفِى الاٌّخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِى أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

نُزُلاً مِّنْ غَفُورٍ رَّحِيمٍ

Verily, those who say: "Our Lord is Allah (alone),'' and then they stand straight and firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask.

An entertainment from (Allah), the Oft-Forgiving, Most Merciful.'' (41:30-32)

In the **Hadith** narrated by Al-Bara', the Prophet said:

إِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمُوتُ جَاءَهُ مَلَائِكَةٌ بِيضُ الْوُجُوهِ بِيضُ الثِّيَابِ فَقَالُوا:اخْرُجِي أَيَّتُهَا الرُّوحُ الطَّيِّبَةُ إِلَى رُوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ،

فَتَخْرُجُ مِنْ فَمِهِ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فَمِ السِّقَاءِ

When death approaches the believer, angels with white faces and white clothes come to him and say: "O good soul! Come out to comfort and provision and a Lord who is not angry.''

The soul then comes out of his mouth like a drop of water pouring out of a water skin.

Their good news in the Hereafter is as Allah said:

لاَ يَحْزُنُهُمُ الْفَزَعُ الاٌّكْبَرُ وَتَتَلَقَّـهُمُ الْمَلَـئِكَةُ هَـذَا يَوْمُكُمُ الَّذِى كُنتُمْ تُوعَدُونَ

The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised.'' (21:103)

and,

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـنِهِم بُشْرَاكُمُ الْيَوْمَ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

On the Day you shall see the believing men and the believing women -- their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! (57:12)

Allah then said:

... لاَ تَبْدِيلَ لِكَلِمَاتِ اللّهِ ...

No change can there be in the Words of Allah.

meaning, this promise doesn't change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

This is indeed the supreme success.

وَلاَ يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً هُوَ السَّمِيعُ الْعَلِيمُ

10:65 Do not grieve over their speech, for all power and honor belong to Allah. He is the All-Hearer, the All-Knower.

أَلا إِنَّ لِلَّهِ مَن فِى السَّمَـوَتِ وَمَنْ فِى الأَرْضِ

10:66 Behold! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth.

وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ شُرَكَآءَ إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ

And those who worship and invoke others besides Allah, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.

هُوَ الَّذِى جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُواْ فِيهِ وَالنَّهَارَ مُبْصِراً

10:67 He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you).

إِنَّ فِى ذلِكَ لآيَـتٍ لِّقَوْمٍ يَسْمَعُونَ

Verily, in this are Ayat for a people who listen (those who think deeply).

All Might and Honor is for Allah -- He Alone has Full Authority within the Universe

Allah said to His Messenger,

وَلاَ يَحْزُنكَ قَوْلُهُمْ ...

Do not grieve over their speech,

Do not grieve because of the remarks of these idolators, and depend on Allah and ask for His help. Put your trust in Him.

... إِنَّ الْعِزَّةَ لِلّهِ جَمِيعًا...

For all power and honor belong to Allah.

All might and honor belong to Him, His Messenger and the believers.

... هُوَ السَّمِيعُ الْعَلِيمُ (٦٥)

He is the All-Hearer, the All-Knower.

He hears the utterances of His servants and knows their affairs.

أَلا إِنَّ لِلّهِ مَن فِي السَّمَاوَاتِ وَمَن فِي الأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِن دُونِ اللّهِ شُرَكَاء إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ (٦٦)

Behold! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allah, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.

Allah stated that to Him is the dominion of the heavens and earth. But the idolators worship idols, that own nothing and can neither harm nor benefit anyone. They have no evidence to base their worship on them. They only follow their own conjecture, lies, and ultimately - falsehood.

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُواْ فِيهِ ...

He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you).

Allah informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion.

... وَالنَّهَارَ مُبْصِرًا ...

And the day to make things visible (to you).

bright and clear for them to seek livelihood and to travel to fulfill their needs.

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ (٦٧)

Verily, in this are **Ayat** for a people who listen.

Those who hear these proofs and take a lesson from them. These **Ayat** can lead them to realize the greatness of their Creator and Sustainer.

قَالُواْ اتَّخَذَ اللَّهُ وَلَداً

10:68 They say: "Allah has begotten a son.''

سُبْحَـنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

Glory is to Him! He is Rich (free of all needs). His is all that is in the heavens and all that is in the earth.

إِنْ عِندَكُمْ مِّن سُلْطَانٍ بِهَـذَآ أَتقُولُونَ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

No warrant have you for this. Do you say against Allah what you know not.

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

10:69 Say: "Verily, those who invent a lie against Allah will never be successful.''

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

10:70 (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.

Allah is Far Above taking a Wife or having Children

Allah tells;

قَالُواْ اتَّخَذَ اللّهُ وَلَدًا...

They say: "Allah has begotten a son.''

Allah criticizes those who claim that He has,

... وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ ...

...begotten a son. Glory is to Him! He is Rich (Free of all needs).

He is Greater than that and above it. He is Self-Sufficient, free of want or need of anything. Everything else is in desperate need of Him,

... لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

His is all that is in the heavens and all that is in the earth.

So how can He have a son from what He has created! Everything and everyone belongs to Him and is His servant.

... إِنْ عِندَكُم مِّن سُلْطَانٍ بِهَـذَا...

No warrant have you for this,

Meaning, you have no proof for the lies and falsehood that you claim,

أَتقُولُونَ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ (٦٨)

Do you say against Allah what you know not.

This is a severe threat and a firm warning.

Similarly, Allah threatened and said:

وَقَالُواْ اتَّخَذَ الرَّحْمَـنُ وَلَداً

لَقَدْ جِئْتُمْ شَيْئاً إِدّاً

تَكَادُ السَّمَـوَتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الاٌّرْضُ وَتَخِرُّ الْجِبَالُ هَدّاً

أَن دَعَوْا لِلرَّحْمَـنِ وَلَداً

وَمَا يَنبَغِى لِلرَّحْمَـنِ أَن يَتَّخِذَ وَلَداً

إِن كُلُّ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ إِلاَّ آتِى الرَّحْمَـنِ عَبْداً

لَّقَدْ أَحْصَـهُمْ وَعَدَّهُمْ عَدّاً

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَـمَةِ فَرْداً

And they say: "The Most Gracious has begotten a son.''

Indeed you have brought forth a terribly evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Gracious. But it is not suitable for the Most Gracious that He should beget a son.

There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection. (19:88-95)

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ (٦٩)

Say: "Verily, those who invent a lie against Allah will never be successful.''

Allah warned the liars that fabricated the claim that He has begotten a son. He warned that they will not succeed, never prospering in this world or in the Hereafter. In this world Allah will lead them, step-by-step, to their ruin. He will give them respite and put up with them for a while. He will allow them to have little enjoyment,

ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

then in the end We shall oblige them to (enter) a great torment. (31:24)

As Allah said here:

مَتَاعٌ فِي الدُّنْيَا ...

(A brief) enjoyment in this world!

meaning, only a short period,

... ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ...

and then unto Us will be their return,

on the Day of Resurrection;

... ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ (٧٠)

Then We shall make them taste the severest torment because they used to disbelieve.

meaning, `We shall make them taste the painful punishment because of their **Kufr** and lies about Allah.'

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ

10:71 And recite to them the news of Nuh. When he said to his people:

يَقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَّقَامِى وَتَذْكِيرِى بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ

"O my people, if my stay (with you), and my reminding (you) of the Ayat of Allah is hard on you, then I put my trust in Allah.

فَأَجْمِعُواْ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لاَ يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُواْ إِلَىَّ وَلاَ تُنظِرُونَ

So devise your plot, you and your partners, and let not your plot be in confusion for you. Then pass your sentence on me and give me no respite.

فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِّنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

10:72 "But if you turn away, then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be of the Muslims.''

فَكَذَّبُوهُ

10:73 They denied him,

فَنَجَّيْنَاهُ وَمَن مَّعَهُ فِى الْفُلْكِ وَجَعَلْنَاهُمْ خَلاَئِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُواْ بِآيَـتِنَا

but We delivered him, and those with him in the ship, and We made them generations, replacing one after another, while We drowned those who belied Our Ayat.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ

Then see what was the end of those who were warned.

The Story of Nuh and His People

Allah instructed His Prophet, saying:

وَاتْلُ عَلَيْهِمْ ...

And recite to them,

relate to the disbelievers of the Quraysh who belied you and rejected you,

... نَبَأَ نُوحٍ ...

the news of Nuh,

meaning, his story and news with his people who belied him. Tell them how Allah destroyed them and caused every last one of them all to drown. Let this be a lesson for your people, lest they will be destroyed like them.

... إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِي وَتَذْكِيرِي بِآيَاتِ اللّهِ فَعَلَى اللّهِ تَوَكَّلْتُ ...

When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the **Ayat** of Allah is hard on you, then I put my trust in Allah.''

Meaning, `if you find that it is too much of an offense that I should live among you and preach to you the revelation of Allah and His signs and proofs, then I do not care what you think, and I will not stop inviting you.'

... فَأَجْمِعُواْ أَمْرَكُمْ وَشُرَكَاءكُمْ ...

So devise your plot, you and your partners,

`get together with all of your deities (idols and statues) that you call upon beside Allah,'

... ثُمَّ لاَ يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ...

and let not your plot be in confusion for you,

meaning, and do not be confused about this, rather come and let us settle this together if you claim that you are truthful,'

... ثُمَّ اقْضُواْ إِلَيَّ ...

Then pass your sentence on me,

... وَلاَ تُنظِرُونِ (٧١)

and give me no respite.

`Do not give me respite even for one hour. Whatever you can do, go ahead and do it. I do

not care, and I do not fear you, because you are not standing on anything.'

This is similar to what **Hud** said to his people,

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّى أُشْهِدُ اللَّهِ وَاشْهَدُوا أَنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

مِن دُونِهِ فَكِيدُونِى جَمِيعًا ثُمَّ لاَ تُنظِرُونِ إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَبِّكُمْ

I call Allah to witness, and you bear witness, that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! (11:54-55)

Islam is the Religion of all of the Prophets

Nuh said,

فَإِن تَوَلَّيْتُمْ ..

But if you turn away,

if you belie the message and turn away from obedience.

.... فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ...

then no reward have I asked of you,

I have not asked you anything for my advice.

... إِنْ أَجْرِيَ إِلاَّ عَلَى اللّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ (٧٢)

My reward is only from Allah. And I have been commanded to be of the Muslims.

I submit to Islam. Islam is the religion of all of the Prophets from the first to the last. Their laws and their rules may be of different types but the religion is the same.

Allah said:

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَـجاً

To each among you, We have prescribed a law and a clear way. (5:48)

Ibn Abbas said:

"A way and a **Sunnah**.''

Here Nuh is saying:

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

and I have been commanded to be of the Muslims.

Allah said about His friend, Ibrahim:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَـلَمِينَ

وَوَصَّى بِهَآ إِبْرَهِيمُ بَنِيهِ وَيَعْقُوبُ يَـبَنِىَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إَلاَّ وَأَنتُم مُّسْلِمُونَ

When his Lord said to him, "Submit (be a Muslim)!''

He said, "I have submitted myself (as a Muslim) to the Lord of all that exists.''

And this was enjoined by Ibrahim upon his sons and by Yaqub (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims.'' (2:131-132)

Yusuf said:

رَبِّ قَدْ آتَيْتَنِى مِنَ الْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ الأَحَادِيثِ فَاطِرَ السَّمَـوَتِ وَالأَرْضِ أَنتَ وَلِىِّ فِى الدُّنُيَا وَالأْخِرَةِ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِالصَّـلِحِينَ

My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams -- the (Only) Creator of the heavens and

the earth! You are my Guardian in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous. (12:101)

Musa said:

يقَوْمِ إِن كُنتُمْ ءامَنْتُم بِاللَّهِ فَعلَيْهِ تَوَكَّلُوا إِن كُنْتُم مُّسْلِمِينَ

O my people! If you have believed in Allah, then put your trust in Him if you are Muslims. (10:84)

The magicians said:

رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

Our Lord! pour out on us patience, and cause us to die as Muslims. (7:126)

Bilqis said:

رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَـنَ لِلَّهِ رَبِّ الْعَـلَمِينَ

My Lord! Verily, I have wronged myself, and I submit (I have become Muslim) together with Suleiman to Allah, the Lord of all that exists. (27:44)

Allah said:

إِنَّآ أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُواْ

Verily, We did send down the **Tawrah**, therein was guidance and light, by which the Prophets, judged for the Jews. (5:44)

He also said:

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُواْ بِى وَبِرَسُولِى قَالُواْ ءَامَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ

> And when I (Allah) inspired **Al-Hawariyyin** to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims.'' (5:111)

The last of the Messengers and the leader of mankind said:

قُلْ إِنَّ صَلاَتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ الْعَـلَمِينَ

لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَاْ أَوَّلُ الْمُسْلِمِينَ

> Verily, my **Salah**, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims. (6:162-163)

> meaning, from this **Ummah**.

He said, in an authentic **Hadith**:

نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ، وَدِينُنَا وَاحِد

> We, the Prophets are brothers with (the same father but) different mothers. Our religion is the same,

> meaning, `we should worship Allah alone without partners while having different laws.'

The Evil Goal and End of Criminals

Allah said:

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَن مَّعَهُ ...

> They denied him, but We delivered him, and those with him,

> meaning on his religion,

... فِي الْفُلْكِ ...

> in the (**Fulk**) ship,

Fulk refers to the ark, and,

... وَجَعَلْنَاهُمْ خَلاَئِفَ ...

We made them generations replacing one after another, (on earth),

... وَأَغْرَقْنَا الَّذِينَ كَذَّبُواْ بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ (٧٣)

while We drowned those who belied Our **Ayat**. Then see what was the end of those who were warned.

meaning `O Muhammad, see how We saved the believers and destroyed the deniers!'

ثُمَّ بَعَثْنَا مِن بَعْدِهِ رُسُلاً إِلَى قَوْمِهِمْ

10:74 Then after him We sent Messengers to their people.

فَجَآءُوهُمْ بِالْبَيِّنَـتِ فَمَا كَانُواْ لِيُؤْمِنُواْ بِمَا كَذَّبُواْ بِهِ مِن قَبْلُ

They brought them clear proofs, but they would not believe what they had already rejected beforehand.

كَذَلِكَ نَطْبَعُ عَلَى قُلوبِ الْمُعْتَدِينَ

Thus We seal the hearts of the transgressors.

Meaning; Then after Nuh We sent Messengers to their people.

Allah said:

ثُمَّ بَعَثْنَا مِن بَعْدِهِ رُسُلاً إِلَى قَوْمِهِمْ فَجَآؤُوهُم بِالْبَيِّنَاتِ ...

Then after him We sent Messengers to their people. They brought them clear proofs,

Allah tells that they brought them clear proofs and evidences of the truth that they came with.

... فَمَا كَانُواْ لِيُؤْمِنُواْ بِمَا كَذَّبُواْ بِهِ مِن قَبْلُ ...

But they would not believe what they had already rejected beforehand,

> meaning the nations did not believe what their Messengers brought to them because they already rejected it from the beginning.

Allah said:

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ

And We shall turn their hearts and their eyes away (from guidance). (6:110)

He then said here,

... كَذَلِكَ نَطْبَعُ عَلَى قُلوبِ الْمُعْتَدِينَ (٧٤)

Thus We seal the hearts of the transgressors.

> This means that as Allah has set seals on the hearts of those people, such that they would not believe since they previously rejected faith, He would also set seals on the hearts of the people that are like them, who will come after them.

They would not believe until they see the severe torment. This means that Allah destroyed the nations after Nuh. He destroyed the nations that rejected the Messengers and saved those who believed from among them.

From the time of Adam to Nuh, people followed Islam. Then they invented the worship of idols. So Allah sent Nuh to them. That is why the believers will say to him on the Day of Resurrection, "You are the first Messenger Allah sent to the people of the earth.''

Ibn Abbas said:

> "There were ten generations between Adam and Nuh, and all of them were following Islam.''

Allah also said:

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ

And how many generations have We destroyed after Nuh! (17:17)

This was a serious warning to the Arab pagans, who rejected the leader and last of the Messengers and Prophets. If the people before them who rejected their Messengers had received this much punishment, then what did they think will happen to them since they perpetrated even greater sins than others before them!

ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَى وَهَـرُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَـتِنَا

10:75 Then after them We sent Musa and Harun to Fir`awn and his chiefs with Our Ayat.

فَاسْتَكْبَرُواْ وَكَانُواْ قَوْماً مُّجْرِمِينَ

But they behaved arrogantly and were a people who were criminals.

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُواْ إِنَّ هَـذَا لَسِحْرٌ مُّبِينٌ

10:76 So when came to them the truth from Us, they said: "This is indeed clear magic.''

قَالَ مُوسَى أَتقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ

10:77 Musa said: "Say you (this) about the truth when it has come to you!

أَسِحْرٌ هَـذَا وَلاَ يُفْلِحُ السَّـحِرُونَ

Is this magic! But the magicians will never be successful.''

قَالُوٓاْ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءابَاءنَا وتَكُونَ لَكُمَا الْكِبْرِيَآءُ فِى الاٌّرْضِ

10:78 They said: "Have you come to us to turn us away from that we found our fathers following, and that you two may have greatness in the land!

وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ

We are not going to believe you two!''

The Story of Musa and Fir`awn

Allah said:

ثُمَّ بَعَثْنَا مِن بَعْدِهِم ...

Then after them We sent

meaning after these Messengers,

... مُّوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ ...

Musa and Harun to Fir`awn and his chiefs,

meaning his people

... بِآيَاتِنَا ...

with Our **Ayat**.

meaning; `Our proofs and evidences.'

فَاسْتَكْبَرُواْ وَكَانُواْ قَوْمًا مُّجْرِمِينَ (٧٥)

But they behaved arrogantly, and were a people who were criminals.

meaning they were too arrogant to follow the truth and submit to it, and they were criminals.

فَلَمَّا جَاءهُمُ الْحَقُّ مِنْ عِندِنَا قَالُواْ إِنَّ هَـذَا لَسِحْرٌ مُّبِينٌ (٧٦)

So, when came to them the truth from us, they said: "This is indeed clear magic.''

They were as if they gave an oath that what they had said was the truth. But they knew that what they were saying was a mere lie.

As Allah said:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْماً وَعُلُوّاً

And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. (27:14)

Musa criticized them saying:

قَالَ مُوسَى أَتقُولُونَ لِلْحَقِّ لَمَّا جَاءكُمْ أَسِحْرٌ هَذَا وَلاَ يُفْلِحُ السَّاحِرُونَ (٧٧)

قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا ...

Musa said: "Say you (this) about the truth when it has come to you Is this magic But the magicians will never be successful.''

They said: "Have you come to us to turn us away...

... عَمَّا وَجَدْنَا عَلَيْهِ آبَاءنَا ...

from that we found our fathers following (their religion).

... وَتَكُونَ لَكُمَا ...

and that you two may have...

... الْكِبْرِيَاء ...

greatness,

means grandeur and leadership

... فِي الأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ (٧٨)

...in the land, We are not going to believe you two!''

وَقَالَ فِرْعَوْنُ ائْتُونِى بِكُلِّ سَـحِرٍ عَلِيمٍ

10:79 And Fir`awn said: "Bring me every well-versed sorcerer.''

فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوسَى أَلْقُواْ مَآ أَنتُمْ مُّلْقُونَ

10:80 And when the sorcerers came, Musa said to them: "Cast down what you want to cast!''

فَلَمَّآ أَلْقُواْ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ

10:81 Then when they had cast down, Musa said: "What you have brought is sorcery, Allah will surely make it of no effect.

إِنَّ اللَّهَ لاَ يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

Verily, Allah does not set right the work of the evildoers.

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَـتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

10:82 "And Allah will establish and make apparent the truth by His Words, however much the criminals may hate (it).''

Between Musa and the Magicians

Allah mentioned the story of the magicians and Musa in Surah **Al-A`raf** (there is a commentary on it in that **Surah**), this **Surah**, **Surah Ta Ha**, and in **Surah Ash-Shu`ara'**.

Fir`awn, may Allah's curse be upon him, wanted to deceive the people and impress them with the tricks of the magicians in direct opposition to the plain truth that Musa brought. The result was the exact opposite and he therefore didn't attain his goal. The signs of the Lord prevailed in that public festival.

وَأُلْقِىَ السَّحَرَةُ سَـجِدِينَ

قَالُواْ ءَامَنَّا بِرَبِّ الْعَـلَمِينَ

رَبِّ مُوسَى وَهَـرُونَ

> And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists -- the Lord of Musa and Harun.'' (7:120-122)

Fir`awn thought that he would achieve victory through the magicians over the Messenger sent by Allah, the All-Knower of all hidden things. But he failed, lost Paradise and was deserving of the Hellfire.

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ (٧٩)

فَلَمَّا جَاء السَّحَرَةُ قَالَ لَهُم مُّوسَى أَلْقُواْ مَا أَنتُم مُّلْقُونَ (٨٠)

> And Fir`awn said: "Bring me every well-versed sorcerer.'' And when the sorcerers came, Musa said to them: "Cast down what you want to cast!''

They stood in line after they received the promise of Fir`awn to become closer to him and obtain a generous reward. Musa wanted them to begin. He wanted the people to see what the magicians had made, then he would come with the truth after that to triumph over their falsehood.

قَالُواْ يمُوسَى إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَى

قَالَ بَلْ أَلْقُواْ

They said: "O Musa! Either you throw first or we be the first to throw.''

(Musa) said: "Nay, throw you (first)!'' (20:65-66)

When the magicians cast their spells they bewitched the eyes of the people through their display of mighty sorcery.

At that time,

فَأَوْجَسَ فِى نَفْسِهِ خِيفَةً مُّوسَى

قُلْنَا لاَ تَخَفْ إِنَّكَ أَنتَ الأَعْلَى

وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُواْ إِنَّمَا صَنَعُواْ كَيْدُ سَاحِرٍ وَلاَ يُفْلِحُ السَّـحِرُ حَيْثُ أَتَى

Musa conceived fear in himself. We (Allah) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.'' (20:67-69)

فَلَمَّا أَلْقَوا قَالَ مُوسَى ...

Then when they had cast down, Musa said:

... مَا جِئْتُم بِهِ السِّحْرُ إِنَّ اللّهَ سَيُبْطِلُهُ إِنَّ اللّهَ لاَ يُصْلِحُ عَمَلَ الْمُفْسِدِينَ (٨١)

وَيُحِقُّ اللّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ (٨٢)

What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of the evildoers. And Allah will establish and make apparent the truth by His Words, however much the criminals may hate (it).

فَمَآ ءامَنَ لِمُوسَى إِلاَّ ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ

10:83 But none believed in Musa except the offspring of his people, because of the fear of Fir`awn and his chiefs, lest they should persecute them;

وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ

and verily, Fir`awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.

Only a Few Youth from Fir`awn's People believed in Musa

Allah tells;

فَمَا آمَنَ لِمُوسَى إِلاَّ ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ (٨٣)

But none believed in Musa except the offspring of his people, because of the fear of Fir`awn and his chiefs, lest they should persecute them; and verily, Fir`awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.

Allah tells us that despite all the clear signs and irrefutable evidence Musa came with, only a few offspring from Fir`awn's followers believed in him. They were even scared that Fir`awn and his followers would force them to return to **Kufr** (disbelief). Fir`awn was an evil tyrant and extremely arrogant. His people feared him and his power too much.

Al-Awfi reported that Ibn Abbas said:

فَمَا آمَنَ لِمُوسَى إِلاَّ ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ ...

But none believed in Musa except the offspring of his people because of the fear of Fir `awn and his chiefs, lest they should persecute them.

> "The offspring that believed in Musa from Fir`awn's people, other than Banu Israel, were few. Among them were Fir`awn's wife, the believer who was hiding his faith, Fir`awn's treasurer, and his wife.''

The Children of Israel, however, themselves believed in Musa, all of them. They were glad to see him coming. They knew of his description and the news of his advent from their previous Books. They knew that Allah was going to save them through him from the capture of Fir`awn and give them power over him. So when this knowledge reached Fir`awn he was very wary. But his caution and weariness didn't help him one bit. When Musa arrived, Fir`awn subjected them to great harm, and

قَالُواْ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى الاٌّرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ

They said: "We (Children of Israel) suffered troubles before you came to us, and since you have come to us.''

He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act.' (7:129)

The fact that all of the Children Israel became believers is evidenced by the following **Ayat**:

وَقَالَ مُوسَى يَقَوْمِ إِن كُنتُمْ ءامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُواْ إِن كُنْتُم مُّسْلِمِينَ

10:84 And Musa said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims.''

فَقَالُواْ عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّـلِمِينَ

10:85 They said: "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَـفِرِينَ

10:86 "And save us by Your mercy from the disbelieving folk.''

Musa encouraged His People to put Their Trust in Allah

Allah tells:

وَقَالَ مُوسَى يَا قَوْمِ إِن كُنتُمْ آمَنتُم بِاللّهِ فَعَلَيْهِ تَوَكَّلُواْ إِن كُنتُم مُّسْلِمِينَ (٨٤)

And Musa said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims.

Allah is sufficient for those who put their trust in Him.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His servant! (39:36)

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And whosoever puts his trust in Allah, then He will suffice him. (65:3)

Allah combines worship and reliance in many places. He said:

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

So worship Him and put your trust in Him. (11:123)

قُلْ هُوَ الرَّحْمَـنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا

Say: "He is the Most Gracious (Allah), in Him we believe, and in Him we put our trust...(67:29)

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً

(He alone is) the Lord of the east and the west; none has the right to be worshipped

but He. So take Him (alone) as a protector. (73:9)

And Allah commanded the believers to say many times in their **Salah**:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help (for each and everything). (1:5)

The Children of Israel complied with this command and:

فَقَالُواْ عَلَى اللّهِ تَوَكَّلْنَا رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ (٨٥)

They said: "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.

This means don't give them victory over us so that they rule us. So they might not think that they have authority over us because they were following the truth and we were falsehood. This might be a deceiving trial for them.

This meaning was reported from Abu Mijliz and Abu Ad-Duha.

Abdur-Razzaq, in a narration from Mujahid, said, **رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ** (Our Lord! Make us not a trial for the folk who are wrongdoers),

meaning, "Do not give them authority over us so they might make us fall into **Fitnah**.''

Allah's statement:

وَنَجِّنَا بِرَحْمَتِكَ ...

And save us by Your mercy,

means save us through Your mercy and beneficence

... مِنَ الْقَوْمِ الْكَافِرِينَ (٨٦)

from the disbelieving folk.

meaning, from those who denied the truth and covered it. We truly have believed in You and put our trust in You.

وَأَوْحَيْنَآ إِلَى مُوسَى وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟ الصَّلَوٰةَ وَبَشِّرِ الْمُؤْمِنِينَ

10:87 And We revealed to Musa and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the Salah, and give glad tidings to the believers.''

They were commanded to pray inside Their Homes

Allah tells;

وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلاَةَ وَبَشِّرِ الْمُؤْمِنِينَ (٨٧)

And We revealed to Musa and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the **Salah**, and give glad tidings to the believers.''

Allah tells us why He saved the Children of Israel from Fir`awn and his people. He tells us how he saved them. Allah commanded Musa and his brother Harun to take houses for their people in Egypt, وَاجْعَلُواْ بُيُوتَكُمْ قِبْلَةً (and make your dwellings as places for your worship).

Al-Awfi reported that Ibn Abbas said, while interpreting this **Ayah**:

"The Children of Israel said to Musa, `We cannot offer our prayers in public in front of Fir`awn's people.' So Allah permitted them to pray in their

houses. They were commanded to build their houses in the direction of the **Qiblah**.''

Mujahid commented, **وَاجْعَلُواْ بُيُوتَكُمْ قِبْلَةً** (and make your dwellings as places for your worship),

"When Banu Israel feared that Fir`awn might kill them in their gatherings at their temples, they were commanded to take their houses as places of worship. The houses should be facing the **Qiblah** and the prayer could be in secret.''

This was stated by Qatadah and Ad-Dahhak as well.

وَقَالَ مُوسَى رَبَّنَآ إِنَّكَ ءاتَيْتَ فِرْعَوْنَ وَمَلاّهُ زِينَةً وَأَمْوَالاً فِى الْحَيَوةِ الدُّنْيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَ

10:88 And Musa said: "Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path.

رَبَّنَا اطْمِسْ عَلَى أَمْوَلِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.''

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَاسْتَقِيمَا وَلاَ تَتَّبِعَآنِّ سَبِيلَ الَّذِينَ لاَ يَعْلَمُونَ

10:89 Allah said: "Verily, the invocation of you both is accepted. So you both keep to the straight way, and follow not the path of those who know not.''

Allah mentioned what Musa said when he prayed against Fir`awn and his chiefs after they refused to accept the truth. They continued to go astray and be haughty and arrogant.

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلأهُ زِينَةً ...

And Musa said: "Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor (and pleasure of this worldly life).

... وَأَمْوَالاً ...

and wealth, (plentiful and abundant).

Allah's statement,

... فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَ ...

in the life of this world, Our Lord! That they may lead men astray from Your path.

was read with the word "**Liyadillu**'' and "**Liyudillu**.''

The first is with a **Fathah** over the **Ya**, meaning that;

"You have given them that while You know they would not believe in what You have sent me with to them. You did that so they would gradually be drawn away from the truth.''

As Allah said:

لِنَفْتِنَهُمْ فِيهِ

that We may test them thereby. (20:131) and (72:17)

Others read the word with a **Dammah** over the **Ya**. (i.e. **Liyudillu**) This makes the **Ayah** mean:

"You have given them that so whoever You willed from among Your creatures will be tried. Those whom You wish to misguide

would think that You have given them that because You loved them and You cared about them.''

... رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ ...

"Our Lord! Destroy their wealth,''

Ibn Abbas and Mujahid said:

"They asked Allah to destroy their wealth.''

Ad-Dahhak, Abu Al-Aliyah and Ar-Rabi`a bin Anas said:

"Allah made their wealth into engraved stones as it was before.''

About Allah's statement,

... وَاشْدُدْ عَلَى قُلُوبِهِمْ ...

and harden their hearts.

Ibn Abbas said,

"Harden their hearts means put a seal on them.''

... فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ (٨٨)

so that they will not believe until they see the painful torment.

This prayer was from Musa because he was angry for the sake of Allah and His religion. He prayed against Fir`awn and his chiefs when he was certain that there was no good in them.

Similarly, Nuh prayed and said:

وَقَالَ نُوحٌ رَّبِّ لاَ تَذَرْ عَلَى الاٌّرْضِ مِنَ الْكَـفِرِينَ دَيَّاراً

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّواْ عِبَادَكَ وَلاَ يَلِدُواْ إِلاَّ فَاجِراً كَفَّاراً

My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers. (71:26-27)

Harun said "**Amin**'' to his brother's prayer.

And Allah answered Musa's prayer.

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَاسْتَقِيمَا...

Allah said: "Verily, the invocation of you both is accepted.

`in destroying Fir`awn's people.

... قَدْ أُجِيبَت دَّعْوَتُكُمَا فَاسْتَقِيمَا...

Allah said: "Verily, the invocation of you both is accepted. So you both keep to the straight way,

As I have answered your prayer, you should remain steadfast on My command.'

Ibn Jurayj narrated that Ibn Abbas said about this **Ayah**:

"Be steadfast and follow My command.''

... فَاسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ (٨٩)

and follow not the path of those who know not.''

وَجَاوَزْنَا بِبَنِى إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّى إِذَآ أَدْرَكَهُ الْغَرَقُ قَالَ

10:90 And We took the Children of Israel across the sea, and Fir`awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he (Fira`wn) said:

ءَامَنتُ أَنَّهُ لا إِلَـهَ إِلاَّ الَّذِى ءَامَنَتْ بِهِ بَنواْ إِسْرَءِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ

"I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.''

ءَالَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ

10:91 Now (you believe) while you refused to believe before and you were one of the mischief-makers.

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً

10:92 So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ ءايَـتِنَا لَغَـفِلُونَ

And verily, many among mankind are heedless of Our Ayat.

The Children of Israel were saved and Fir`awn's People drowned

Allah tells;

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ ...

And We took the Children of Israel across the sea, and Fir`awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he (Fir`awn) said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.''

Allah tells how He caused Fir`awn and his soldiers to drown. The Children of Israel left Egypt in the company of Musa.

It was said that there were six hundred thousand soldiers, plus offspring. They borrowed a lot of ornaments from the Coptics and took that with them. Fir`awn became very angry with them. So he sent heralds to all the cities to send their soldiers. He

embarked, following behind them, filled with great pride and with massive armies. Allah wanted this to happen for He had a plan for them. No one that had any authority or power remained behind in Fir`awn's kingdom. They were all together and caught the Children of Israel at sunrise.

فَلَمَّا تَرَآءَا الْجَمْعَانِ قَالَ أَصْحَـبُ مُوسَى إِنَّا لَمُدْرَكُونَ

> And when the two hosts met each other, the companions of Musa said: "We are sure to be overtaken.'' (26:61)

They said that because when they got to the seashore Fir`awn was behind them. The two groups met face to face. The people with Musa kept asking, "How can we be saved today!''

Musa replied, "I have been commanded to come this way.''

Musa said:

كَلاَّ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ

> Nay, verily, with me is my Lord. He will guide me. (26:62)

It had been so difficult, but it suddenly became easy. Allah commanded him to strike the ocean with his staff. He did and the sea was cleft asunder, each part stood like a mighty mountain. The sea was split into twelve paths, each route for each Israelite tribe.

Allah then commanded the wind and the path was dry for them.

فَاضْرِبْ لَهُمْ طَرِيقاً فِى الْبَحْرِ يَبَساً لاَّ تَخَافُ دَرَكاً وَلاَ تَخْشَى

> And strike a dry path for them in the sea, fearing neither to be overtaken (by Fir`awn) nor being afraid (of drowning in the sea). (20:77)

The water in between the paths appeared as windows and every tribe was able to see the other so they would

not think that others were destroyed. The Children of Israel crossed the sea.

When the last one crossed, Fir`awn and his soldiers had arrived at the edge of the other shore. They were one hundred thousand black horses in addition to horsemen of other colors. When Fir`awn saw the sea he was frightened. He wanted to turn back, but it was too late. Allah's decree prevailed and the prayer of Musa was answered.

Jibril came on a war stallion. He passed by Fir`awn's horse. Jibril's horse whinnied at Fir`awn's and then Jibril rushed into the sea, and Fir`awn did the same behind him. Fir`awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: "The Children of Israel do not have more right in the sea.'' So they rushed into the sea.

Mika'il was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allah, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir`awn and he was overwhelmed by the stupors of death. While in this state, he said:

... قَالَ آمَنتُ أَنَّهُ لا إِلِـهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ (٩٠)

I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe, and I am one of the Muslims.

He believed at a time when he couldn't benefit from his faith.

فَلَمَّا رَأَوْاْ بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَـنُهُمْ لَمَّا رَأَوْاْ بَأْسَنَا سُنَّةَ اللَّهِ الَّتِى قَدْ خَلَتْ فِى عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَـفِرُونَ

> So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.''
>
> Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them). (40:84-85)

Therefore Allah said, as a response to Fir`awn,

آلآنَ وَقَدْ عَصَيْتَ قَبْلُ ...

Now (you believe) while you refused to believe before,

> do you say that just now when you have disobeyed Allah before that.

... وَكُنتَ مِنَ الْمُفْسِدِينَ (٩١)

And you were one of the mischief-makers.

> You were among the makers of mischief on the earth who misled the people.
>
> وَجَعَلْنَـهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيـمَةِ لاَ يُنصَرُونَ
>
> and We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. (28:41)

These facts about Fir`awn and his status at that time were among the secrets of the Unseen that Allah revealed to His Messenger, Muhammad.

Similarly Abu Dawud At-Tayalisi recorded that Ibn Abbas said that Allah's Messenger said;

> قَالَ لِي جِبْرِيلُ: لَوْ رَأَيْتَنِي وَأَنَا آخِذٌ مِنْ حَالِ الْبَحْرِ فَأَدُسُّهُ فِي فَمِ فِرْعَونَ مَخَافَةَ أَنْ تُدْرِكَهُ الرَّحْمَةَ

Jibril said to me, "If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir`awn out of fear that the mercy would reach him.''

Abu Isa At-Tirmidhi and Ibn Jarir also recorded it.

At-Tirmidhi said, "**Hasan Gharib Sahih**.''

About Allah's statement,

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً ...

So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!

Ibn Abbas and others from among the **Salaf** have said:

"Some of the Children of Israel doubted the death of Fir`awn so Allah commanded the sea to throw his body -- whole, without a soul -- with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction.''

That is why Allah said, **بِبَدَنِكَ** (your (dead) body),

means, `your physical body."

... وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ (٩٢)

And verily, many among mankind are heedless of Our Ayat.

Fir`awn and his people were destroyed on the day of **Ashura**, as recorded by Al-Bukhari, Ibn Abbas said,

"When the Prophet arrived at Al-Madinah, the Jews fasted the day of **Ashura**. So he asked,

مَا هَذَا الْيَومُ الَّذِي تَصُومُونَهُ ؟

What is this day that you are fasting?

They responded `This is the day in which Musa was victorious over Fir`awn.'

So the Prophet said,

أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ فَصُومُوه

You have more right to Musa than they, so fast it.

وَلَقَدْ بَوَّأْنَا بَنِى إِسْرَءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُواْ حَتَّى جَآءَهُمُ الْعِلْمُ

10:93 And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them.

إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ الْقِيَـمَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ

Verily, your Lord will judge between them on the Day of Resurrection in that in which they used to differ.

The Establishment of the Children of Israel in the Land and Their Provision from the Good Things

Allah tells;

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ ...

And indeed We settled the Children of Israel in an honorable dwelling place,

In these **Ayat**, Allah tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel.

Allah's statement,

honorable dwelling place,

means in Egypt and Syria, around Jerusalem, as it was said by some.

When Allah destroyed Fir`awn and his soldiers, the Mosaic State took control of all of Egypt as Allah said:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُواْ يُسْتَضْعَفُونَ مَشَـرِقَ الاٌّرْضِ وَمَغَـرِبَهَا الَّتِى بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِى إِسْرَءِيلَ بِمَا صَبَرُواْ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُواْ يَعْرِشُونَ

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.

And We destroyed completely all the great works and buildings which Fir`awn and his people erected. (7:137)

He said in other **Ayat**:

فَأَخْرَجْنَـهُمْ مِّن جَنَّـتٍ وَعُيُونٍ

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ

كَذَلِكَ وَأَوْرَثْنَـهَا بَنِى إِسْرَءِيلَ

So, We expelled them from gardens and springs. Treasures, and every kind of honorable place. Thus, and We caused the Children of Israel to inherit them. (26:57 - 59)

He also said:

كَمْ تَرَكُوا۟ مِن جَنَّـٰتٍ وَعُيُونٍ ...

> How many of gardens and springs that they left behind. .. (44:25-27)

They then continued with Musa, to seek Jerusalem -- the land of Ibrahim, the friend of Allah. There were giant people in Jerusalem. The Children of Israel refrained from fighting them. So Allah expelled them into the wilderness for forty years. During this time in the wilderness, first Harun died and then Musa. Yusha` bin Nun led after them. Allah supported them to conquer Jerusalem and rule it for a period of time.

His statement,

... وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ ...

and provided them with good things,

> means from the lawful, pure and useful provision that is good in nature and in Law.

Then Allah said:

فَمَا اخْتَلَفُوا۟ حَتَّى جَاءهُمُ الْعِلْمُ ...

and they differed not until the knowledge came to them.

> There should be no reason for them to have any disputes among them since Allah has sent them knowledge and explained different matters and issues to them.

It has been mentioned in a **Hadith**,

> إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، مِنْهَا وَاحِدَةٌ فِي الْجَنَّةِ، وَاثْنَتَانِ وَسَبْعُونَ فِي النَّار

> The Jews separated into seventy-one sects, and the Christians separated into seventy-two sects, and this **Ummah** will separate into seventy-three

sects, one of which is in Paradise, seventy-two in the Fire.

They asked, "Who are they O Messenger of Allah!''

He replied;

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

Those upon what I and my Companions are upon.

It was recorded by Al-Hakim in his **Mustadrak** with this wording.

So here Allah said,

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ ...

Verily your Lord will judge between them,

Here the meaning is, to distinguish between them.

... يَوْمَ الْقِيَامَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ (٩٣)

the Day of Resurrection in that which they used to differ.

فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَـبَ مِن قَبْلِكَ

10:94 So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you.

لَقَدْ جَآءَكَ الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ

Verily, the truth has come to you from your Lord. So be not of those who doubt (it).

وَلاَ تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُواْ بِآيَـتِ اللَّهِ فَتَكُونَ مِنَ الْخَـسِرِينَ

10:95 And be not one of those who belie the Ayat of Allah, for then you shall be one of the losers.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

10:96 Truly, those, against whom the Word of your Lord has been justified, will not believe.

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

10:97 Even if every sign should come to them, until they see the painful torment.

Previous books Attest to the Truth of the Qur'an

Allah said:

فَإِن كُنتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَؤُونَ الْكِتَابَ مِن قَبْلِكَ لَقَدْ جَاءكَ الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ (٩٤)

وَلاَ تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُواْ بِآيَاتِ اللّهِ فَتَكُونَ مِنَ الْخَاسِرِينَ (٩٥)

So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).And be not one of those who belie the **Ayat** of Allah, for then you shall be one of the losers.

Allah said:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِىَّ الأُمِّىَّ الَّذِى يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِى التَّوْرَاةِ وَالإِنجِيلِ

Those who follow the Messenger, the Prophet who can neither read nor write whom they find written

of with them in the **Tawrah** and the **Injil**. (7:157)

They are as certain of this as they are about who their children are, yet they hide it and distort it. They did not believe in it despite its clear evidence.

Therefore Allah said:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لاَ يُؤْمِنُونَ(٩٦)

وَلَوْ جَاءتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ (٩٧)

Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.

meaning they would not believe in a way that they might benefit from that belief. This is when they believe at a time one may not be able to benefit from his belief.

An example is when Musa prayed against Fir`awn and his chiefs, saying:

رَبَّنَا اطْمِسْ عَلَى أَمْوَلِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الأٌلِيمَ

Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment. (10:88)

And Allah said:

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلَـئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلاً مَّا كَانُواْ لِيُؤْمِنُواْ إِلاَّ أَن يَشَآءَ اللَّهُ وَلَـكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all

things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly. (6:111)

Allah then said:

فَلَوْلاَ كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَانُهَا إِلاَّ قَوْمَ يُونُسَ

10:98 Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)-- except the people of Yunus;

لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ الخِزْىِ فِى الْحَيَوةَ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ

when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

Belief at the Time of Punishment did not help except with the People of Yunus

Allah said:

فَلَوْلاَ كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا ...

Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment) –

Allah asked, `did any town from the previous nations, believe in its entirety when they received the Messengers All of the Messengers that We sent before you, O Muhammad, were denied by their people or the majority of their people.'

Allah said,

يحَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلاَّ كَانُواْ بِهِ يَسْتَهْزِءُونَ

Alas for mankind! There never came a Messenger to them but they used to mock at him. (36:30)

كَذَلِكَ مَآ أَتَى الَّذِينَ مِن قَبْلِهِمْ مِّن رَّسُولٍ إِلاَّ قَالُواْ سَـحِرٌ أَوْ مَجْنُونٌ

Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!'' (51:52)

and,

وَكَذَلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَـرِهِم مُّقْتَدُونَ

And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps.'' (43:23)

As found in the authentic **Hadith**,

عُرِضَ عَلَيَّ الْأَنْبِيَاءُ فَجَعَلَ النَّبِيُّ يَمُرُّ وَمَعَهُ الْفِئَامُ مِنَ النَّاسِ، وَالنَّبِيُّ يَمُرُّ مَعَهُ الرَّجُلُ، وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَد

The Prophets were displayed before me. There was a Prophet who passed with a group of people, and a Prophet who passed with only one man, a Prophet with two men, and a Prophet with no one.

Then he mentioned the multitude of followers that Musa had, peace be upon him, then that he saw his nation of people filling from the west to the east.

The point is that between Musa and Yunus, there was no nation, in its entirety, that believed except the people of Yunus, the people of Naynawa (Nineveh). And they only believed because they feared that the torment from which their Messenger warned them, might strike them. They actually witnessed its signs. So they cried to Allah and asked for help. They engaged in humility in invoking Him. They brought their children and cattle and asked Allah to lift the torment from which their Prophet had warned them. As a result, Allah sent His mercy and removed the scourge from them and gave them respite.

Allah said:

... إِلاَّ قَوْمَ يُونُسَ لَمَّآ آمَنُواْ كَشَفْنَا عَنْهُمْ عَذَابَ الخِزْيِ فِي الْحَيَاةَ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ (٩٨)

Except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while.

In interpreting this **Ayah**, Qatadah said:

> "No town has denied the truth and then believed when they saw the scourge, and then their belief benefited them, with the exception of the people of Yunus. When they lost their Prophet and they thought that the scourge was close upon them, Allah sent through their hearts the desire to repent. So they wore woolen fabrics and they separated each animal from its offspring. They then cried out to Allah for forty nights. When Allah saw the truth in their hearts and that they were sincere in their repentance and regrets, He removed the scourge from them.''

Qatadah said:

> "It was mentioned that the people of Yunus were in Naynawa, the land of Mosul.'' This was also reported from Ibn Mas`ud, Mujahid, Sa`id bin Jubayr and others from the **Salaf**.

وَلَوْ شَآءَ رَبُّكَ لآمَنَ مَن فِى الأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُواْ مُؤْمِنِينَ

10:99 And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.

وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلاَّ بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لاَ يَعْقِلُونَ

10:100 It is not for any person to believe, except by the leave of Allah, and He will put the Rijs on those who do not reason.

It is not Part of Allah's Decree to compel Belief

Allah said:

وَلَوْ شَاء رَبُّكَ ...

And had your Lord willed,

> meaning `O Muhammad, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allah has wisdom in what He does.'

... لآمَنَ مَن فِي الأَرْضِ كُلُّهُمْ جَمِيعًا...

those on earth would have believed, all of them together.

Similarly, Allah said:

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ

إِلاَّ مَن رَّحِمَ رَبُّكَ وَلِذلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لأَمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

And if your Lord had so willed, He could surely have made mankind one **Ummah**, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.'' (11:118-119)

He also said,

أَفَلَمْ يَاْيْـَسِ الَّذِينَ ءَامَنُواْ أَن لَّوْ يَشَآءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا

Have not then those who believed yet known that had Allah willed, He could have guided all mankind. (13:31)

Therefore, Allah said:

... أَفَأَنتَ تُكْرِهُ النَّاسَ ...

So, will you then compel mankind,

and force them to believe.

... حَتَّى يَكُونُواْ مُؤْمِنِينَ (٩٩)

until they become believers.

meaning, it is not for you to do that. You are not commanded to do that either.

It is Allah Who

يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ

sends astray whom He wills, and guides whom He wills. (35:8)

فَلاَ تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَتٍ

So do not destroy yourself in sorrow for them. (35:8)

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

It is not up to you to guide them, but Allah guides whom He wills. (2:272)

لَعَلَّكَ بَـخِعٌ نَّفْسَكَ أَلاَّ يَكُونُوا مُؤْمِنِينَ

It may be that you would kill yourself with grief because they are not believers. (26:3)

إِنَّكَ لاَ تَهْدِى مَنْ أَحْبَبْتَ

you guide not who you like.. (28:56)

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

Your duty is only to convey, and it is up to Us to reckon. (13:40)

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ

لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ

So remind, you are only one who reminds. You are not a dictator over them. (88:21-22)

There are other **Ayat** besides these which prove that Allah is the doer of what He wants, guiding whom He wills, leading whom He wills to stray, all out of His knowledge, wisdom, and justice.

Similarly, He said,

وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلاَّ بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ ...

It is not for any person to believe, except by the leave of Allah, and He will put the **Rijs**,

That is, disorder and misguidance,

... عَلَى الَّذِينَ لاَ يَعْقِلُونَ (١٠٠)

upon those who do not reason.

meaning, Allah's proofs and evidences, and He is the Just in all matters, guiding whom He wills to guide, and leading whom He wills astray.

قُلِ انظُرُواْ مَاذَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَمَا تُغْنِى الاٌّيَـتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ

10:101 Say: "Behold all that is in the heavens and the earth.'' But neither Ayat nor warners benefit those who do not believe.

فَهَلْ يَنتَظِرُونَ إِلاَّ مِثْلَ أَيَّامِ الَّذِينَ خَلَوْاْ مِن قَبْلِهِمْ قُلْ فَانْتَظِرُواْ إِنَّى مَعَكُمْ مِّنَ الْمُنْتَظِرِينَ

10:102 Then do they wait save for the likes of the days of men who passed away before them Say: "Wait then, I am waiting with you among those who wait.''

ثُمَّ نُنَجِّى رُسُلَنَا وَالَّذِينَ ءامَنُواْ كَذَلِكَ حَقًّا عَلَيْنَا نُنجِ الْمُؤْمِنِينَ

10:103 Then We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

The Command to reflect upon the Creation of the Heavens and the Earth

Allah says,

قُلِ انظُرُواْ مَاذَا فِي السَّمَاوَاتِ وَالأَرْضِ ...

Say: "Behold all that is in the heavens and the earth.''

Allah, the Exalted, guides His servants to reflect upon His blessings.

Allah, the Exalted, guides His servants to reflect upon His blessings. What Allah has created in the heavens and the earth is part of the clear signs for those who possess correct understanding. From that which is in the heavens are the luminous stars, the firmaments, the moving

planetary bodies, the sun and the moon. This also includes the night and day, their alternating, and their merging so that one is long and the other is short. Then they alternate (through the year) so that the long one becomes short and the short one becomes long. Likewise, from the signs in the heavens is the rising of the sun, its vastness, its beauty and its adornment.

Also, whatever rain that Allah sends down from the heavens, thereby bringing the earth to life after its death, and causing various types of fruits, crops, flowers and plants to grow, is from its signs. Whatever Allah creates in the earth from the various species of beasts, with their differing colors and benefits (for man), are signs. The mountains, plains, deserts, civilizations, structures and barren lands of the earth are signs.

Then there are the wonders of the sea and its waves. Yet, it still has been made subservient and submissive to those who travel upon its surface. It carries their ships, allowing them to traverse upon it with ease. This is all under the control of the Most Able; there is no God worthy of worship except Him and there is no true Lord other than Him.

Concerning Allah's statement,

... وَمَا تُغْنِي الآيَاتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ (١٠١)

But neither **Ayat** nor warners benefit those who do not believe.

> This means, `What thing will benefit such disbelieving people besides the heavenly and earthly signs, and the Messengers with their miracles, proofs and evidences that clearly prove the truthfulness of their message.'
>
> This is similar to Allah's statement,
>
> إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لا يُؤْمِنُونَ
>
> > Truly! Those against whom the Word of your Lord has been justified, will not believe. (10:96)

Concerning Allah's statement,

فَهَلْ يَنتَظِرُونَ إِلاَّ مِثْلَ أَيَّامِ الَّذِينَ خَلَوْاْ مِن قَبْلِهِمْ ...

Then do they wait save for the likes of the days of men who passed away before them,

> This means, `Are these who reject you Muhammad, waiting for the vengeance and torment like the Days of Allah, when He punished those who came before them of the previous nations that rejected their Messengers!'

قُلْ فَانتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ (١٠٢)

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُواْ ...

Say: "Wait then, I am waiting with you among those who wait.'' Then We save Our Messengers and those who believe!

> This means, `Verily, We destroy those who reject the Messengers.'

... كَذَلِكَ حَقًّا عَلَيْنَا نُنجِ الْمُؤْمِنِينَ (١٠٣)

Thus it is incumbent upon Us to save the believers.

> This means that this is a right that Allah, the Exalted, has obligated upon His Noble Self.
>
> This is similar to His statement,
>
> كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ
>
> > Your Lord has written (prescribed) mercy for Himself. (6:54)

قُلْ يأَيُّهَا النَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى

10:104 Say: "O people! If you are in doubt about my religion -

فَلاَ أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَـكِنْ أَعْبُدُ اللَّهَ الَّذِى يَتَوَفَّاكُمْ

I will never worship those whom you worship besides Allah, rather, I will worship Allah, the One Who cause you to die.

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

And I was commanded to be one of the believers.

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلاَ تَكُونَنَّ مِنَ الْمُشْرِكِينَ

10:105 And (I was commanded), "Direct your face toward the Hanif (monotheism) religion, and not be one of the idolators.''

وَلاَ تَدْعُ مِن دُونِ اللَّهِ مَا لاَ يَنفَعُكَ وَلاَ يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ الظَّـلِمِينَ

10:106 "And do not invoke besides Allah what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers.''

وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلاَ كَاشِفَ لَهُ إِلاَّ هُوَ وَإِن يُرِدْكَ بِخَيْرٍ

10:107 And if Allah touches you with harm, there is none who can lift it but He. And if He intends good for you, then none can repel.

فَلاَ رَآدَّ لِفَضْلِهِ يُصَيبُ بِهِ مَن يَشَآءُ مِنْ عِبَادِهِ

His favor which He causes to reach whom He wills among His servants.

وَهُوَ الْغَفُورُ الرَّحِيمُ

And He is the Pardoning, the Merciful.

The Command to worship Allah Alone and rely upon Him

Allah, the Exalted, says

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلاَ أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللّهِ وَلَـكِنْ أَعْبُدُ اللّهَ الَّذِي يَتَوَفَّاكُمْ ...

Say: "O people! If you are in doubt about my religion - I will never worship those whom you worship besides Allah, rather, I will worship Allah, the One Who cause you to die.

Allah, the Exalted, says to His Messenger, Muhammad, `Say: O mankind! If you are in doubt about the correctness of that which I have been sent with the **Hanif** (monotheism) religion - the religion which Allah has revealed to me -- then know that I do not worship those whom you worship besides Allah. Rather, I worship Allah alone, ascribing no partners to Him. He is the One Who causes you to die just as He gives you life. Then, unto Him is your final return. If the gods that you call upon are real, I still refuse to worship them. So call upon them and ask them to harm me, and you will see that they can bring no harm or benefit. The only One Who holds the power of harm and benefit in His Hand is Allah alone, Who has no partners.'

... وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ (١٠٤)

And I was commanded to be one of the believers.

Concerning Allah's statement,

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ...

And that you direct your face towards the **Hanif** religion,

This means to make one's intention in worship solely for Allah alone, being a **Hanif**.

Hanif means one who turns away from associating partners with Allah.

For this reason Allah says,

... وَلاَ تَكُونَنَّ مِنَ الْمُشْرِكِينَ (١٠٥)

and not be one of the idolators.

This statement is directly connected with the previous statement, وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ (And I was commanded to be one of the believers).

وَلاَ تَدْعُ مِن دُونِ اللّهِ مَا لاَ يَنفَعُكَ وَلاَ يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ الظَّالِمِينَ (١٠٦)

"And do not invoke besides Allah what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers.''

Concerning His statement,

وَإِن يَمْسَسْكَ اللّهُ بِضُرٍّ ...

And if Allah touches you with harm,

This verse contains the explanation that good, evil, benefit and harm only come from Allah alone and no one shares with His power over these things. Therefore, He is the One Who deserves to be worshipped alone, without ascription of partners.

... فَلاَ كَاشِفَ لَهُ إِلاَّ هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلاَ رَآدَّ لِفَضْلِهِ يُصَيبُ بِهِ مَن يَشَاء مِنْ عِبَادِهِ ...

there is none who can lift it but He. And if He intends good for you, then none can repel. His favor which He causes to reach whom He wills among His servants.

Concerning His statement,

... وَهُوَ الْغَفُورُ الرَّحِيمُ (١٠٧)

And He is the Pardoning, the Merciful.

This means that He is forgiving and merciful towards those who turn to Him in repentance, regardless of what sin the person has committed. Even if the person associated a partner with Allah, verily Allah would forgive him if he repented from it.

قُلْ يَأَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِن رَّبِّكُمْ فَمَنُ اهْتَدَى
فَإِنَّمَا يَهْتَدِى لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا

10:108 Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss.

وَمَآ أَنَاْ عَلَيْكُمْ بِوَكِيلٍ

And I am not set over you as a guardian.

وَاتَّبِعْ مَا يُوحَى إِلَيْكَ وَاصْبِرْ حَتَّى يَحْكُمَ اللَّهُ

10:109 And follow what is revealed to you, and be patient until Allah gives judgment.

وَهُوَ خَيْرُ الْحَـكِمِينَ

And He is the best of the judges.

Allah says;

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءكُمُ الْحَقُّ مِن رَّبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي
لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ...

Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss.

Allah, the Exalted, commands His Messenger to inform the people that that which he has brought them from Allah is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this

message, then he will suffer the consequences against his own self.

... وَمَا أَنَاْ عَلَيْكُم بِوَكِيلٍ (١٠٨)

And I am not set over you as a guardian.

This means, `I am not a guardian over you in order for you to become believers. I am only a warner to you and guidance belongs to Allah, the Exalted.'

Concerning Allah's statement,

وَاتَّبِعْ مَا يُوحَى إِلَيْكَ وَاصْبِرْ ...

And follow what has been revealed to you, and be patient,

This means, `Adhere to that which Allah has revealed to you, and inspired you with, and be patient with the opposition that you meet from the people.'

... حَتَّى يَحْكُمَ اللّهُ ...

until Allah gives judgment,

This means, `Until Allah judges between you and them.'

... وَهُوَ خَيْرُ الْحَاكِمِينَ (١٠٩)

And He is the best of judges.

This means that He is the best of those who pass judgment, due to His Justice and His wisdom.

This is the end of the Tafsir of Surah **Yunus**, and all praises and thanks are due to Allah.